

RELIGIOUS EDUCATION

A Quarterly Devoted to the Development of
Character through the Family, the Church,
the School and Other Community Agencies

JUNE, 1934



Report
of the
Thirty-First Annual Meeting
of the
Religious Education Association
April 23-25, 1934

BOOK REVIEWS

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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Religious Education is published quarterly in January, April, June, and October.

The Religious Education Association publishes this journal, maintains an exhibit library and bureau of information, conducts annual conventions, directs research, and serves as a clearing house for information in the field.

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"CHARACTER"

The magazine, *Character*, is at last being launched!

Over a period of years, it has been our steadily growing conviction, strengthened by contacts with ministers, parents, religious educators, social workers, school men, etc., that, in the last analysis, their efforts are all in the direction of the development of character. Yet we found no single publication to which they could turn for help. The Religious Education Association, we felt, must accept the responsibility of translating the conclusions of work in all fields of learning which have significance for character development into the language of persons who have to use the material in everyday life, interpreting the best thought in the field to the large group of intelligent, non-academic persons who can best disseminate this information, and presenting and clarifying issues in the formation of character.

Therefore, the Board of Directors and the members of the Association voted last year to publish *Character*, provided, however, that a certain sum could be secured to guarantee its continuance for at least a year. Although the funds were not forthcoming, we clung tenaciously to the idea of the new magazine. After many lengthy discussions of ways and means, it was finally voted by the Board of Directors on June 11th that, in order to serve both our constituencies, we publish five issues of *Character*, a bi-monthly, beginning with a fall, 1934, issue, and two numbers of *Religious Education*, the latter to appear in January and June, all of our members to receive both publications without additional charge.

We hope you will let us have your suggestions. This also is to be *your* magazine. What would you like it to contain? What would be of most help to you in your efforts at character development? The new magazine can be only as important and successful as you help us to make it.

THE ANNUAL MEETING OF THE RELIGIOUS EDUCATION ASSOCIATION*

DETROIT, MICHIGAN, APRIL 23-25, 1934

THE Annual Meeting of the Religious Education Association consisted of three distinctive parts: first, a national conference arranged by the National Program Committee and built on the work of local groups (reported on pages 196-265 of this issue of the Journal); second, two panel discussions on aspects of the national conference theme,

arranged by the Michigan local committee for the public in Detroit and vicinity (reported on pages 266-281 of this issue of the Journal); and third, a conference on research under the direction of the Committee on Research of the Religious Education Association (to be reported in a later issue of the Journal).

REPORT OF THE NATIONAL CONFERENCE OF THE RELIGIOUS EDUCATION ASSOCIATION

CONFERENCE TOPIC:

The Relation of Religious and Moral Education to the Current Economic and Social Situation

The national meeting of the Religious Education Association considered the task of religious and moral education in the current social and economic situation and the development of an adequate leadership to meet that responsibility. The meeting was of the conference type. It was built directly on the results of the Annual Meeting in Cincinnati, in May, 1933. During the interim since this meeting some twenty local groups have been formed, with the cooperation of the General Secretary, Mr. J. M. Artman, to consider various aspects of this general problem. Reports from these groups were available in the discussions,** and representatives from some of them were present to participate in the Conference. The

results of certain pertinent experiments and investigations were also available.

The National Program Committee responsible for the preliminary plans and the national conference consisted of:

Prof. Harrison S. Elliott, Union Theological Seminary; Dr. Hugh Hartshorne, Yale University Divinity School, Co-Chairmen.

Prof. W. C. Bower, University of Chicago Divinity School.

Rev. Phillip C. Jones, Madison Avenue Presbyterian Church, New York City.

Rabbi Isaac Landman, The Temple House, Brooklyn, New York.

Michael Williams, *The Commonwealth*, New York City.

Miss Grace Coyle, National Board, Young Women's Christian Association, New York City.

Prof. W. A. Harper, Vanderbilt University, Nashville, Tennessee.

Miss Teresa M. Fields, The Carroll Club, New York City.

*This report has been made from stenographic notes of the proceedings, and edited by Harrison S. Elliott, Co-Chairman of the Program Committee, but individual participants have had no opportunity to check or to revise the report of their remarks.

**In addition to the material from these reports which is included in the report of the Conference, there will be found on pages 258-265 supplementary material out of the reports of the local groups.

OPENING GENERAL SESSION

Monday Afternoon, April 23, 1934

THE DISTINCTIVE RESPONSIBILITY OF RELIGION, OPERATING THROUGH THE EDUCATIONAL AGENCIES OF THE COMMUNITY, IN MEETING SOCIAL AND INDIVIDUAL PROBLEMS IN THE PRESENT SITUATION

THE President of the Religious Education Association, *Prof. Herbert N. Shenton* of Syracuse University, opened the conference: This is the opening session of our Religious Education Association Conference. We come to it with a rich heritage of experience. We hope that this will be another rich chapter in that experience. I would like to have Rabbi Landman lead us in a word of prayer.

Rabbi Landman: Our Heavenly Father, we invoke thy blessing upon this fellowship of thought and action gathered in thy name. We pray that Thy spirit may rest upon our deliberations, that they may be fruitful in the cause of religion and education. Bless all endeavors, Oh Lord, of whatever mode that seek a goal of advancement in the thought building of character and of deeds, and may a double portion of Thy spirit rest upon us this day and throughout our sessions in blessings and in love. Amen.

President Shenton: To those who are members of the Religious Education Association, I can give no word of welcome. I am simply one of you and happy to be here with you. To any who come in as our guests and friends, I hope you will find our fellowship always enjoyable and always helpful as we have found it. I can wish you nothing more. There are one or two words that I should like to remind ourselves of that may set the keynote for the Conference.

We should remind ourselves that for thirty years we have been interested in the enrichment of all education by those experiences that we call religious and the enrichment of the religious life by that process we call education. It continues to be our interest.

It is quite evident that we have in this group men who are attached to our churches and synagogues and who are

trying to bring religious education to its highest point of fruition. They have their problems. We have in this group those who are attached to public educational institutions and who are becoming increasingly conscious of the problems of character education. They have their problems. We have representatives of the social agencies, who are facing a more serious consideration than ever before of personality development, family rehabilitation, and character building; and they have their problems. We believe, however, that there is much in common to all these problems. We are here to share those experiences, those hopes, those objectives, those problems which we have in common. We are here to determine more clearly what we want to do and to try to find better ways of attaining our goals.

In the few minutes that I want to take, I want to tell a story. It may have some relation to the problems that the Association is facing, and like all associations, it is facing problems. Some years ago I went down into the cellar of my home. We have a home that has a cellar and an attic. I am not quite sure what a cellar and an attic are for; apparently they are a cross between a graveyard and a museum. They are places to put institutions which you want to remove from sight and use, but to which you seem sentimentally attached. I sometimes wish there were more cellars and attics in our churches. In that cellar I found a little brass nut, among other things. It had been there quite a while. I picked it up and was on the point of discarding it. Something about it made an appeal. It was a very pretty nut; it was a nicely balanced nut. It seemed to say: "I am a very nice nut"; and on that account I saved it, and it continued principally to be a nuisance. Some time after that one of the household mechanisms broke down, and the

family suggested that I should restore it to functioning. I went down to the cellar and dug out various nuts and found this little unstandardized nut, apparently born in Switzerland. It was the only nut that would fit on the bolt in question. The poor little thing screwed into place because it served a function. It fit a bolt, and the bolt and the nut made the clock again run and act as a useful functioning regulator of our family life. The nut is now an honorable nut, not because it is brass bevelled or because it is Swiss; it is honorable because it is an essential part of a very useful thing. Too often we try to find values intrinsically, in the brass, the nut, or the bevelled edge of the nut, while value lies very more nearly in the function served. And that applies to human beings as well as to nuts.

We find our value not by what we are intrinsically, but in terms of our essential relation to something larger than ourselves, something broader, more enduring, more inclusive. The broader, the more enduring the thing is to which we are essential, the nearer we are to finding our value.

I cite this not so much for individual philosophy, but for the Religious Education Association. I don't mean to imply that the R. E. A. is a class of nuts; I don't mean to imply that we have an undue amount of brass or anything of the sort. The R. E. A. was born to serve a function, and so long as it serves that function it will live. As we come together this time and every other time, it is to discover that function. We are here, therefore, to discover our function. We are here to determine our value in terms of our essential relation to something larger than ourselves. We enter into the discussion with that thought in mind.

Our program committee has worked long and hard trying to get a meeting of minds at long distance and with rather varied experience. They have done their part; but we will get just so far as we endeavor by our effort to understand each other and to work out the consensus of

thought and ideas and purposes. We will get just so far by those methods as we manage to lay out for ourselves a function and a purpose. I have repeatedly stated in my messages to the Association that the Association is a membership and that whatever organization you have must be used to serve your membership. The purpose of officers, the purpose of committees who have accepted responsibilities, is merely to help you to help yourselves.

This is essentially a conference; it is your conference. It will be primarily what you make it. We appeal to you and know that you will respond. We appeal for the best there is in you in helping to think through the problems that confront us right now.

One other very brief thought. We are confronted at the present time with social-economic problems baffling to every one of us. There is no clear and certain way out. We will try to seek light as to whether some ways are better than other ways. Part of the discussion will undoubtedly take a trend toward the questions in this present situation, in this social metamorphosis. If there is a particular function, it might be called religious education, religion in education or education in religion. And if so, can we discover that function and can we devise ways and means of helping to fulfill the function? This, then, I take it, is a real statement of our theme; nothing new, just a reexamination of our function.

I now introduce Prof. Harrison S. Elliott, chairman of our program committee, to lead us in our session of collective thought.

Professor Elliott: Mr. President and members of the conference, I know the president of the Association will forgive me if I correct him and tell him there are two chairmen: Dr. Hugh Hartshorne of Yale and I have been Co-Chairmen of the Program Committee.

The conference this year is a follow-up of the conference of last year in Cincinnati, and is the culmination of the work of the Association over a two-year period.

During last year and this, the Board of Directors has asked the Program Committee to cooperate with local and regional groups in the discussion of questions facing the Association and to arrange a national conference each year, in the hope that by coming together and pooling the results of these local explorations in a national exchange, we could find answers to questions that puzzle us and provide a more definite sense of direction and of function for the Religious Education Association.

Some twenty local groups have met this year, and written reports have been received from most of them. The questions for discussion which are in the syllabus have been drafted on the basis of these local reports and represent the issues which the local groups feel are vital for our consideration. There are to be no formal reports and statements from these local groups at this time; but I am acquainted with the material in the reports and if there is any suggestion in any of them, which seems to be particularly pertinent for the afternoon's discussion, I shall try to see that it is introduced.

The purpose this afternoon is to carry the discussion of these questions to the place where the issues are clearly defined, and then to pass them on to the group sessions tomorrow morning for further consideration. There will be opportunity then to meet in at least five sections. Tomorrow afternoon we shall bring together the suggestions and proposals from these sectional meetings. The exploration of the questions and the examination of proposals will be carried further in an unhurried seminar session tomorrow evening, and on Wednesday morning we shall consider any proposals and pronouncements, and particularly any suggestions regarding what should be done through the Religious Education Association, which have grown out of the work of the Conference.

The theory on which the local groups have been working this year, and also last year, is this: that we might find an answer to these questions, if we got enough

groups working locally upon them and if these groups could share the results of their deliberations in regional and finally in a national inter-change. The Association has sought to be the medium for the exchange of experiences between these groups, in the hope that those who are interested in character and religious education may have a sense of fellowship and may come to some united convictions on the problems that we are facing.

The meeting in Cincinnati a year ago closed with very definite differences of conviction in regard to the relation of education to economic and social problems. There was no question about where the differences were, but there was a very decided question as to whether there was any possible way of bringing the differences together in any kind of a common program. It has seemed important to follow this up and see if it is possible at this meeting to reach some common function and program for the Religious Education Association in these areas. Therefore, the topic of this session has been made *"The Relation of Religious and Moral Education to the Current Economic and Social Situation."* The following are the questions for our discussion this afternoon.

Topic: THE DISTINCTIVE RESPONSIBILITY OF RELIGION, OPERATING THROUGH THE EDUCATIONAL AGENCIES OF THE COMMUNITY, IN MEETING SOCIAL AND INDIVIDUAL PROBLEMS IN THE PRESENT SITUATION.

a. The Relation to the Current Social and Economic Situation.

(1) What attitude should the educational agencies take toward the evils of the present economic system and toward the attempts to build a more adequate economic and social life? Should the educational agencies have a definite economic and political philosophy and program? If so, what? Or have they fulfilled their function when they enable individuals and groups to come to understanding and conviction in regard to current questions? If so, how should action be provided for?

(2) Is there any essential difference in the attitude which the educational agencies of religion should take on current questions from that of general educational agencies?

(3) What contribution should religion be expected to make to the solution of these current economic and social questions? What motive has religion to offer beyond economic necessity, enlightened self-interest, or the identity of the individual and the common good?

(4) What difference, if any, between the function of general educational agencies, such as the church, synagogue, allied organizations of religion, the school, the college, and that of organizations formed for some definite kind of social action, such as the League for Independent Political Action, New America, a political party?

(5) What differences between the way current questions would be considered under religious auspices, such as those of the church or synagogue, and under "secular" auspices, such as a community forum, a political rally, a high school class in citizenship?

(6) What is the difference between the function of religious education and public education, in the consideration of current economic and social questions?

(7) Are the structure and philosophy of the educational agencies of religion *en rapport* with present need? What reconstruction is demanded to enable them to meet the challenge of the present situation and to make them the expression of a creative form of religion comparable in vitality with the religion of former days?

(8) What changes and adaptations in program and method are necessary in order to enable the educational agencies to meet their distinctive responsibilities in the midst of the complex problems and the rapidly changing conditions of the present time?

You can change these questions as we proceed if you wish; but we had better begin with them because they do represent the ones which have been of interest and concern in the local groups, and, as we understand it, that are of interest to the Michigan group. Let us begin with the first question, which I understand became one of the keenest issues for discussion at the National Education Association, particularly in special meetings called on the side.

Prof. W. A. Harper (Vanderbilt University, Nashville, Tenn.): I would like to read you a decision to which our group, under the leadership of Dr. Alva W. Taylor, came.

Profit means that increment of gain left after business has paid all legitimate expenses, including payment for services by everyone giving service, without reference to ownership. So defined, profits should go into a fund to be distributed on some cooperative basis between those who render service, otherwise it becomes a gain upon money alone and results in denials to persons who give service, a temptation to depress wages, lengthen hours, and speed up work. As this money is power, it results in an inequitable distribution of wealth, which, in turn, brings on depressions, unemployment, and all consequent social ills, stimulates a Godless competition, and makes the practice of brotherhood that Jesus taught, difficult, if not impossible.

This definition of profit would not do away with the capitalistic system. Our group is a socialistic-capitalistic group. They believe that after all obligations are discharged, what is left should belong to the group and not to ownership, and an equitable basis of distribution should be arrived at socially and democratically.

Dr. Bernard Heller (Hillel Foundation, University of Michigan): Isn't it possible to have the return the result of extra service which has been rendered but for which extra service compensation has not been received? This is an item that I think we ought to consider when talking about the complete elimination of the present system. I have made more study of the New Testament than most people think a rabbi would make. I am not so sure that the capitalistic system runs contrary to the teachings of Jesus. I am thinking of the parable of the pounds, where the whole lesson is built on three individuals, each receiving certain sums of money, and the way the returns should be won. One multiplies the money tenfold, and he receives commendation; another multiplies it five times and he receives commendation; and the other individual hasn't multiplied it at all. He tells Jesus, "You are an austere man and I was afraid to risk your money," and then Jesus becomes very angry at him and says, "Why didn't you put it in the banks so at least I could get interest?" And then there is a general principle: "To him that hath shall be given, and from him that hath not shall be taken away even that which he hath." In this principle which Professor Harper has reported to us, what attitude do they take when it is a loss instead of a profit? Who stands that loss?

Delegate: Are losses to be divided?

Professor Harper: Capital is hired just as individuals are hired, with a compensation for capital. That was Calvin Coolidge's idea: that we hire money. Of course, in cases of a loss, it should be taken partly by capital, partly from accumulated surplus which was to be di-

vided. But that would be no worse than for the workers in industry to lose their jobs and have to stand in the breadline.

Chairman Elliott: I notice from the written report of the Chicago group that it would hardly agree with the Nashville group. I wonder if Mr. Artman would be willing to state what attitude the Chicago group took on this question.

Mr. J. M. Artman (Chicago): I am not sure that I can answer that question just as you have asked it. I attended the Chicago group meetings about one-third of the time, so that I wasn't in on all of them. But they tried to face the question as to what actually happens to the personal life and to the whole of human welfare in our present economic process. And along toward the end of their meetings—they met for something like four months, every two weeks—they came to the conclusion that they needed to establish some of what they would call the "Principles of Religion," which they might use for testing the economic reconstruction.

Chairman Elliott: Let us have those later.

Mr. Artman: This is what the group has to say on the present situation:

We are united in the conviction that the present economic "system" is intolerably defective. It is neither controlled by free competition among approximate equals nor by a central directing authority. It is instead a hybrid, half competitive and half monopolistic, "half free and half slave," so that competition works with grossly unequal force upon different interests in the community. Yet the present effort at reform by organizing every producer group into a sort of monopoly is not reassuring, for the producers of a given product, when able to act in concert, find their immediate self-interest in the restriction of their own output in order to make the price of their own product or service high relative to other prices.

Broadly, it appears that the economic system will be re-formed in one of two opposite directions. One choice would be to create and maintain a genuinely competitive order in which governmental direction of individual economic activity could be held to moderate proportions. The other would be to build up an elaborate system of positive controls by central authority. The former course would seem to promise an environment more favorable to political and social democracy and to individual initiative. The latter, if wisely and humanely administered, would probably be conducive to greater economic stability. Whichever course is taken in

this country the processes of readjustment will be far more painful if the movement toward national self-sufficiency continues. The economic well-being of the people of every country is being undermined today by the struggles of each nation for self-containment.

Chairman Elliott: May I ask, does your group feel that the forces of education should have a definite program and choose between these two alternatives that you outline?

Mr. Artman: Part of the group would say "yes," and the other half would say "no." The business of education is to ascertain, if possible, just how much of welfare would be served by any one of these proposals; but if any one of these or any other system or scheme is used, it is the business of education to see that spiritual moderation prevails. It seems to me that we are taking a great deal on ourselves if we are to say that the education, even broadly construed, shall set the philosophy. Even if it were possible, we would have the domination of a relatively small group. I think we would be much better off to make sure that we arrange material that will tend to stimulate thinking with regard to these economic issues and to allow people generally, and particularly young people, to reach decisions as best they can.

Chairman Elliott: What provision would you make for the last part of the question: namely, "How should action be provided for?" How would you see that they got a chance to do something about it?

Mr. Artman: I think that requires some time, and will involve the cooperation of school and church people to make sure that such matters are considered and that the general point of view does receive due attention.

Delegate: I just jotted down a few things that life should be concerned with. We stand for the conservation of life. The social system should allow for the use of our talents; should provide protection for women and children; aged people in general should be provided for; and we should endeavor to build up a sense of

security for all human beings that gives them faith and confidence in life in general. I think we ought to recognize that the capitalist's motives are good. We are generally of the opinion that they are not so good, but man built up this capitalistic system with the hope that it might be possible to distribute goods as equally as possible without destroying initiative. But the communistic system recently introduced, which has been introduced again and again in the history of civilization, has frequently failed, and it seems always as if capitalism continued. But the point I want to make is this: that it is certainly the obligation of people to see to it that all the faults and failures and anything that does go contrary to our ideals should be corrected, and the correction should start with children as well as with adults. If our economic system does not fit into those things we, as representatives of morals, believe in, we must see to it that the system is corrected and changed and made to do so, if possible.

Professor Harper: I understand that the Chicago group has two alternatives: one alternative is free competition, with as little social control as possible. We have had experience with that. We found it is not so good. We are suggesting a method by which the profits should be distributed so as to prevent depressions. That is what we want; we want to distribute them to the workers and to those who render service so that great fortunes may not be accumulated at the expense of the common man.

We are standing for the profit motive; but we want to know what is going to happen to gross profits when they are made, and not let the capitalist reap all the benefit of the profit.

Mr. Artman: I think we had seventeen persons in the Chicago group. We felt that if you debate economic systems as such, this system as over against that system, you are not starting at the correct place for those who are principally concerned with morals and religion. Now I am representing the minority of our

group, in saying that it is necessary to start with the fundamental principles of religion itself. Our group put these first in their final report and with your permission, I would like to present them:

Essential Principles of Religion for Testing Economic Reconstruction

(1) Religion believes all human relations should be controlled by regard for the supreme worth of personality.

(2) Religion believes the individual can achieve his fullest self-realization only in a social order that respects personal worth in every relation of life.

(3) Religion believes that every individual and group action affects human welfare, and that mutual interdependence is a basic condition for the realization of highest values.

(4) Religion regards every individual and group responsible for creating and furthering the highest possible social values in every field of activity.

(5) Religion regards the scientific study of all phases of human experience as vital to the understanding and attainment of these personal and social goals.

(6) Religion believes that the fundamental resources of life are a common heritage to be used for the common weal.

(7) Religion believes that the technological development of the physical resources of life and their adequate distribution for human needs are essential to the enjoyment of the abundant life.

Now, it is from these principles that they expect to judge the economic process. They are not ready to say that capitalism is good or that socialism is good, until they see what will be done with those things. But they want to lay a demand on life that it have social value.

Mr. Otto Mayer (Chicago): I think that is certainly a correct report of the group. I was not present at the last two meetings of the group when the discussion was summarized; but I think I reflect the attitude of the minority of the group, when I say that perhaps underlying their attitude to this problem was the demand that we ought not to try to departmentalize life, but we ought to think of all activities of life as having a certain quality, or not having a certain quality. It seems to me that it is from that point of view that we need to approach the problem. We are interested in persons. Then all activities are worth while for us to the degree that they concern and create personal values.

Prof. Stewart G. Cole (Crozier Theological Seminary, Chester, Pa.): A very interesting thing came to my attention. I talked with a representative of working people in our neighborhood, where several thousand are out on strikes at the present time—Campbell Soup Industries, the Ford Motor Plant, and the Nabisco people. I think that some of these working people would claim, if we should adopt the principles that either of these gentlemen have set up as tests of the validity of an economic system, that the workmen are suffering unduly under our present economic order and they would bring forth several strong arguments in defense of that proposition. It is a rather embarrassing situation. This week I get on a train to come to Detroit. I ride with a capitalist who has a large industry in this city. His men are not out on strike, but they are affected by other strikes. He tells me, relieving his own feelings, that if his workers only knew what was good for them, they would be content with their present lot. And he ventured to state the viewpoint of the owners of capital, about the men who are stirring up strife among the workers and trying to bring on walk-outs and demands for larger salaries, because they are getting large salaries for agitating.

The question I raise then, is this: When folks bring our values to an economic situation and say, if the situation supports these, it is all right; if it doesn't, it is wrong, it depends on which party you ask. If you ask the worker, he says the situation doesn't support them. If you ask the owner, he says it does. How is the educator going to evaluate the situation?

Mr. Artman: Well, I think if he is going to meddle, he ought to meddle deeply, and more deeply than perhaps many of us feel competent to meddle. I think it would be a futile position to complain of either group or to attempt to arbitrate. And when a man tries to arbitrate, he must be able thoroughly to understand both sides of the situation. It seems to

me the principles of economics are so involved that most of us probably feel rather humble when we undertake to arbitrate.

Dr. Kenneth L. Heaton (Dept. of Public Instruction, Pontiac, Mich.): Aren't the educational agencies, whether religious or public, jeopardizing their place when they put themselves in a position where they are merely to pass judgment or where we refer to them as meddling; and I think that we have found ourselves in almost that situation. It seems to me that unless we are able to come near enough to picturing an ideal plan economically and socially so as to give economic and social point to our proposals, we throw away all the chance to determine anything as educators.

Dr. Edward W. Blakeman (University of Michigan): Did you mean to say that principles are not enough? The principles strike me as good, but they must be brought to a point by economists who are first religious and second economists. I am for a plan, an idealistic plan, that is worked out somewhat in detail. Professor Cole has the modesty now to suggest a third alternative for educational institutions; also the possibility that there are many more methods of approach to the social issue that might possibly be our responsibility. In other words, are we setting up a social philosophy or setting up a general plan?

Chairman Elliott: I think it might be useful to hear the suggestions in the report of the New York group which are somewhat along your line, Doctor Heaton.

Jewish and Christian groups which are true to their heritage cannot remain neutral and "objective" in the face of the present order, but should consciously and vigorously direct their teaching against the profit system.

An effective program of religious education in the social-economic realm should start with the immediate situations and needs which people face, contrasting what they now lack with what they might have, utilizing conflicts which exist in every community to clarify the issues which are involved and the factors which are operating in the present capitalistic order.

Religious education should include a realistic study—on all levels, but with particular refer-

ence to adults—of what is now taking place in the United States, together with the political and economic programs of important organizations; and a natural result of such a study will be the stimulus of a proportion of each group to radical social action.

Education in discussion groups is not enough, but we should aim to get persons involved in the economic-political situation by direct experience and experiment so that emotions may be aroused; with the expectation that through this process there may come to some persons a genuine religious experience of conversion to a new viewpoint and new commitment.

Doctor Heaton: This thing happened in a Michigan school in the last twelve weeks. A teacher at work in the classroom had organized a group of children to prepare a series of reports. She came in and said: "I have decided to rearrange these committees," and she read the names. The committees went to different places and started to work. A few minutes later she noticed that all sat idly by. She asked the reason. They said: "You reorganized us without our permission; you said you believed in fair play. We refuse to work without more say as to what is done." She had a problem to work out. And there followed an actual experience in slowly solving the differences of attitude. The group called off the strike; the teacher had learned something; and the pupils had learned something. I think that with hundreds of such circumstances, carried on for ten or fifteen years, we would be able to turn back individuals twenty or thirty or forty years of age to tackle the problems and come to some solution.

Professor Harper: You can't deal with immediate problems and keep children and young people entirely away from adult problems. I do think we need an approach to problem-solving in our religious education. It has been too authoritative. What we need to do is to face the problems that arise. Problems arise and we should face them, rather than sneak out of them. A technique has been worked out through years of experience with problem-solving. The philosophy comes at the end. The first thing the group needs to do is to realize its problem; then to analyze the problem as to

the possible issues; and then to canvass the group itself for its experience. They need then to pool their experiences with reference to the issues involved and go on a search in all the bodies of knowledge to which they can possibly have access. The next step, it seems to me, is to face all the factors involved in the situation. Then they are ready to consider the outcome. When we have fortified ourselves intelligently we can face outcomes, not from prejudiced but from an intelligent viewpoint. And when we have done that, we usually stop. Now that is just the beginning of religious education, as I see it. We are just on the point of beginning. What we need to do is to set up experience. Then when you have done that, you are acquainted with the philosophy of life at the end.

Chairman Elliott: Let us see what issues have been defined thus far which might be passed on for further consideration in the group sessions: The main question has been the distinctive contribution of education and religious education to economic and social questions. One suggestion has been that its function is in setting out very definite principles or values by which we would judge the economic order. But Professor Cole and several others raised the question as to how much further we must go and how we will deal with the application of these values to concrete situations. Is it incumbent upon religious education to be actually involved in the situation, as the report from the New York group suggests? A third suggestion was made: namely, that the function of education is not to apply these principles to definite situations, but to develop skill in dealing with problems and to find both program and principle in the course of dealing with the situation. This I understood to be Doctor Heaton's and Professor Harper's idea.

Professor Cole: I like that New York statement very much, provided we don't try to set up problems hypothetically in the class room. One man told me the

other day he couldn't make profit; he could only make a living; and he has no guarantee that that living will be perpetuated. He says initiative is gone. If we are interested in educational situations, there is one. If we should go to these men, as the statement of the New York policy suggests, we should find out what limitations they claim they are living under, what values perchance are springing out of this development. The material is for educational consideration and perchance values will emerge that may require a restatement. For instance there might result a restatement of values, such as Mr. Artman has set forth, or, there might be a more technical application of them to changing situations in business. For example, the best thing to do may be to start with the NRA and find out how it can be changed or improved.

Doctor Blakeman: It seems to me that as educators we shall be so dependent on economists that again I claim we are not free to raise principles independently of the counselling and the support of trained economists.

Rabbi Isaac Landman (Brooklyn, New York): I have tried to follow the discussion, and it seems to me that we are swerving from one field into another, as a result of which I am a little bit confused. I think we ought to make a distinction between philosophy and the question as it is worded. The two are confused. We have also jumped from adult education to primary education where the technique must be different. I heartily agree with the preceding speaker that when we deal with children we ought not to begin with philosophy but rather start with problems and conclude with a general situation. When we deal with adults, that is if we are to do something constructive socially and economically, we are dealing with voters. It seems to me there is a contribution which religion makes to the situation. We ought to begin in adult education, with the statement of our objectives, and we ought not to stop there. Otherwise, the whole con-

tribution which religion can make will be merely a stimulant.

Doctor Heller: We ought not to start with objectives, we ought to start with the program; and even in the programs, we ought to have the weight of religion. As I see it, we are suffering from a number of difficulties. In the first place, religion is departmentalized. For example, right here in the city we have a very eminent educator who day in and day out lambasts the preachers: He says "Preachers, stick to your trade, don't meddle in economics." We are also suffering because of the timidity of ministers in speaking out on vital social and economic issues. Back of it is the old concept: the ascetic influence still prevails. Even now, they speak of getting a better wage so that the worker may have a Ford and may be able to do these things which are so-called "worldly." Some ministers still feel that isn't the real object of religion. It seems to me the contribution which the synagogue and the church ought to make is the affirmation of a definite social creed.

Now I hope, Mr. Chairman, you will pardon me if I make this statement, that there is a great amount that we can learn from certain religions, and particularly (and I may be a little bit biased) we have a great deal to learn from Judaism. We speak a great deal about prophetic utterance. The prophetic social utterance represents the social creed, and we stop there. But following the prophetic utterance and, to me, the greater achievement in Judaism, was the legislation, which very few people know. We ought to have a definite philosophy that is ours, and also put our backing to a program and withdraw our backing if that program does not fill our objectives.

Rabbi Landman: There has been just the kind of program that Doctor Heller speaks of adopted by the Conference of American Rabbis, by the Catholic Welfare Council and by the Federal Council of Churches of Christ in America. The question then is how we can use these

programs, which these associations representing the three major religious groups in America have adopted, not as final but as tentative to meet the problems. What are we to do to apply these programs, built to meet the present conditions in the social order, through that process which we call religious education?

Delegate: Before you build up your program, there are two necessary things to do: First, teach your people how to go through a transition all the way and meet it, and as they do so, try to change things which they think don't fit into the program. We seem to get away from what Doctor Heaton said. I think it is necessary to teach the youngster how to meet the problems. I believe that you have first to show the child how to deal with all the problems that come up day after day. In teaching the youngster as he moves along, when he becomes an adult he will know how to handle matters.

We recognize that we are very impatient. We think because we set up a program that it should be accepted immediately, whereas some programs have afterwards proved that they are not so good. It seems to me that we, in America, ought to have a little bit of confidence in the God we believe in, to cut out some of the whining, to try individually and collectively to practice some of these things.

Is any kind of a program going to be worth very much, if we can't create some more unselfish notion in all the callings of life than we are creating? In the labor world, the favored labor union does not know anything about unselfishness. It is just as much a problem in the labor world as it is in the economic world. Everyone of us is living on a level far above the average level. I don't know how to get out of it but it haunts me.

Professor Shenton: I raise the question as to whether or not it would be best not to think too much in terms of philosophy; whether we ought not to think more in terms of what might be called a master sentiment, although at times that master

sentiment disappears and we are not quite sure which sentiment is our master. If we have an acquisition sentiment pretty constantly dominating us, no matter how many problems we face, we have an unfortunate sentiment; but if we have a sentiment of trying to do something to make other people enjoy life more, a heart sentiment, then the facing of problems is carried on in a different spirit.

Much that we have said leads to the question as to whether or not some master sentiments are more desirable than others; and then that raises the question, the very first question of this afternoon, about our educational systems. I don't think we can deny that it is not enough to have the master sentiment; nor is it enough to try to let that sentiment find its expression in ourselves. We have a task, not only of individually trying to give the world some little idea of what we can do, but also we have a challenge collectively to help so to manage it that other people obtain the same sentiment, giving them a fair chance to work out its expression, giving them a fair chance and better way of life and work.

Rabbi Landman: May I report an experiment in adult education along these lines? We have an adult school. It is called the Academy for Adult Jewish Education, and we have a three-year course. During three years we complete the study of Jewish Scripture, and a study of the history and the evolution of the Jewish religion from its beginning to today. After this is completed we think we have a group of adults prepared to tackle the problem as it has been discussed here. We have also a seminar on religion where we take the subject without any textbook, without any previous outline except in the mind of the instructor and one capable layman. In this we tackle the subject of religion and life and we face the questions of the changing attitude in religion and the changing attitude toward beliefs. What are the sanctions of religion in a particular age such as we have today? What values are there

in the old conceptions which the new age seems to have destroyed and how can we rebuild to meet the situation in a new world, the course of which we do not yet understand? And in the Bible we have rather a unique course. After our men and women have been prepared in the Jewish Scripture, we give in the next year a Seminar on the New Testament and the Jewish literature accepted by the Jews, so that we have a study of comparative religion in these four years. There is a study of the comparative values of religion and the application of these values in life, not imposed by the instructor, not orated from the pulpit, but delivered by the group of adults present and seated around the table.

Chairman Elliott: In the preliminary written reports, I noticed that two of the groups were actually dealing with these problems in situations where there was action. I think we would all say that the difficulty with groups in religious education is that they stop with the statement of principles and general point of view and they never get into the concrete situation. I wish Doctor Hartshorne would report on some efforts to connect principles and sentiments with actual situations, and this perhaps will focus some of the problems that are involved in it.

Dr. Hugh Hartshorne (Yale University Divinity School): Perhaps I may say by way of introduction that we seem to be in no great difficulty regarding ways by which we are controlling the behavior of children in certain minor relations—important relations, but minor. At the same time, as compared with the social issue, teaching children courtesy and things of that sort is simple, not for the reason that we can directly teach children how not to cheat, but rather because we can control the situations and thus affect their conduct. But when this gets to the larger relations which involve us in political action, that is the point in which we are likely to have some difficulty.

The question is: What is the church doing as an institution in engaging in so-

cial action of one sort or another? I am not prepared to debate that question. It does happen that in Connecticut through the Council of Churches, in which state the religious educators are likewise associated in the same council, there has been an opportunity for church people to take some kind of direct action through the existing channels. I refer particularly to churches taking part in affecting social conditions. It was possible to do so because they were in touch with those proposing the bills and because the Council was quite ready to cooperate with them in spreading information among the churches and soliciting their active co-operation. Because of this interest, the Department of Labor stated that during the past year more social legislation was passed than during the preceding three years because of cooperation that was solicited and secured by the Council. The problems dealt with included wages, working hours, jail reform, child welfare education, and temperance. By seeing that church people were present at hearings, by addressing letters and telegrams to legislators, by asking them to come to the local churches, and by talking about legislation to public officials who were interested in public welfare, but who lacked confidence to stand on their feet, by spreading among churches for consideration information about bills which were pending and means by which church people could take some action, it was possible to get all these things done. It is a matter of real achievement, not theory. They conducted conferences on social relations throughout the state, which had something to do with the interest which was aroused in local churches and which encouraged the people to take action and not just talk about it. In the field of national relations, they addressed telegrams and things of that sort, but at least they got that done. In temperance education, they prepared exhibits and saw to it that temperance was suitably presented at all county conferences. They prepared lists of material

of practical value for any churches which were interested in temperance education. Things are being done by this group of churches, largely because they were sufficiently organized to do them cooperatively. No one church acted by itself.

Delegate: I would like to raise one question on the matter of legislation: Did the church men find any parties representing industries who were opposed to that legislation? If so, how clearly were the issues drawn and was there any conversion of the industrialists on the part of the church?

Doctor Hartshorne: As far as I know they remained of the same mind as at the beginning. The issues were very clearly drawn at the hearing, and it was evident that there was a public opinion on the other side.

Doctor Heaton: I might report another experience. An individual asked a group of people to come together about the first of January, and to this group of people were invited those of as many different viewpoints as possible: the official representative of the manufacturers' association, the real estate men, the farmers, the women's clubs, etc. They were asked what the job of public education was. What shall we teach? How shall we teach? And how are we going to pay for it after we get it figured out? In attacking these problems, they have tried to formulate goals in tentative form. Two hundred copies of these tentative goals were printed which they are going to take to the people in their organizations. Now it is interesting what kind of education they agreed upon.

In the first place, they agreed that this is a democratic society. For this reason no group has a right to dictate what they shall do, but it is the privilege of a democracy to search for a better type of society. They felt the schools could give help on method; the thing I mentioned earlier in the afternoon, an alertness to the actual problems and a democratic approach. It is interesting that twenty men representing these various approaches

agreed we might search for a solution of the problem; but at the same time no one would have the right to dictate the answer.

Chairman Elliott: We will want to pass on to the group sessions the consideration of this question as to how far education can go in actually doing the type of thing that Doctor Hartshorne has described. It might be pertinent to our consideration of this question if I introduced the material from the reports of two of the local groups who considered the relation of public education to character education. The group in Baltimore, of which Rev. A. W. Gottchall is Secretary, makes the following report:

The group began with a discussion of general education in the public schools in which it was pointed out that the public school cannot go farther nor faster in changing social conditions than the community sentiment allows. But that within this circumscribed area the schools had within recent years emphasized character education for good citizenship. However, ethical values could only be taught indirectly and in this case, the values and their emphasis depended to a large extent on the individual teacher. It was significant that at this point the group discovered that those public school teachers who were most enthusiastic about character education were the men and women who had been reared in religious homes and were the product of church and synagogue schools.

The group then compared the values and objectives of the character education activities and program of the school with the values and objectives of the churches' educational program and activities and discovered that in their general outlines these programs and activities were similar in the values they stressed. This being the case, would it not be better to turn the whole task over to the schools to do a better job than the churches could do, because the schools reach more pupils, have better facilities, better trained teachers and work on the basis of mandatory attendance?

It was here that the group came at last to the serious question. Granting the fine work that both church and school are doing in character education, is it not true that religious education does possess a *plus* quality over general education, that under the American tradition of separation of church and state, the public schools can never hope to possess? The group thought that religious education did have, or at least should have, this *plus* quality. The group then set themselves to the task of finding some of the elements of this *plus* quality in religious education. We list those items as follows:

(1) *The freedom of religious education.* Public education is by circumstances limited to community sentiment and desires. It is a part of the system accepted by the majority of the adult

citizens of the community and cannot place itself in judgment in specific social situations over against the opinion and desires of the community. On the contrary, religious education is free and can be as radical and as opposed to the *status quo* in social relations as its leaders desire it to be. Religious education can declare itself opposed to war, capitalism, exclusive nationalism, exploitation of the poor, racial prejudice, religious bigotry, and pronounce judgment upon social unrighteousness in all places and provide imperative challenges to brotherhood in ways the public school dare not attempt. Religious education has then a universal, humanitarian emphasis that is lacking in general education. Its relation to general education in this aspect is clear in that it must rise above the narrow, provincial, nationalistic interests to build and create a brotherhood that shall be world wide.

(2) *Religious education is God-centered.* Public school effort in character education is centered in the values of good citizenship. Religious education would include this but would make good citizenship valid in a sense of filial relationship with a divine creative power that transcends goodness in terms of conformity to conventional standards of goodness and keeps keen the sense of justice and righteousness by stressing the ideal of the Kingdom of God among men, keeping open the avenues of constructive criticism on social problems, while at the same time it would vitalize the sense of fellowship with God in participating with Him in those tasks of human interest in which religion believes God is interested.

(3) *Religious education should press toward commitment of life.* Professor Kilpatrick of Teachers College, Columbia University, in *The Educational Frontier*, as well as in an address delivered in Baltimore in March of this year, pointed out that educational procedure must follow lines where groups of interested people will study specific social problems and situations to find out both the good and the bad in any specific situation and then on the basis of their knowledge and information decide what right thing needs to be done to change the bad into good and the good into better. But, he went on to say, when all the possible information has been secured and judgments have been formulated, it is necessary for the individuals and the group to commit themselves to a great cause.

The R. E. A. group felt that here was an item of the *plus* quality in religious education where it should and must function; to provide the power, the creative interest, where the transfer of knowledge of that which is good and evil, social and anti-social, is actually made in terms of life and character in social relationships. Religious education should press toward a commitment of life to a great cause.

The following material is from a report submitted by Prof. Edward Bartlett of DePauw University of the discussion of the Religious Education Club of that institution, on this same problem:

Religion offers a peculiar sort of norm by which to evaluate experience—that of a moral Deity. The present nature of sectarian differences in religion makes it extremely difficult to establish such a norm in a group necessarily drawn from many variant beliefs and interpretations, as is the public school.

The church school may provide religious and moral qualities in its teachers. At present, the public school does not demand religious qualifications; indeed, it would be dangerous to make such demands. The public school is a tax-supported institution; the church is separate from the state. It would be impossible to require certain religious qualifications in the public school teachers. Yet such personality characteristics are important in teachers. The personality of the teacher is *very* potent in influencing personality and character development in children. We may venture to say in this respect that the important question in teaching is not *What* but *How*.

The public school is wrapped up in the present corrupt economic and political order. How then can the school make for character? The church as the institution of religion, on the other hand, is supposed to be wholly and completely divorced from that present order. The church is supposed to be the visionary, the idealistic builder and reformer. Historically, it would seem that the church has been too much a part of the scheme of things to be effective in changing either institutions or people to an appreciable degree. From time to time, however, individuals in the church have projected themselves from the then current system sufficiently to make certain demands of and to institute certain reforms in society. Such effort emanating from the church and motivated by religion has on the whole been far more real and valid than any proceeding from the economic and political order itself.

The public school is primarily concerned with the data and phenomena of sense experience. Fundamentally, religion is faith. Religion projects itself beyond the existing phenomena of the senses. The church as the organ of religion provides a basis for value judgments which does not at all exist in the public school. The reality of God, which cannot be demonstrated through sense experience, constitutes the basis of these value judgments. However, in treating faith as peculiar in religion, it must be granted that the scientist in formulating and projecting his hypotheses may be doing so with as great faith as that of the devout religionist.

Mr. Artman: There are two or three things brought out by the discussion on which I would like to make some comment, and perhaps it might add something to our thinking. In the first place, I had twenty-two days recently with the presidents of sixty-three of our denominational colleges. I never had such an experience in my life before. If you think of education as being religious because it

is under a religious organization, and thereby conclude you have religious education, I think you have seven more guesses coming. I am disturbed by the way, in our discussions, we separate the public school and the supposed institutions of religious education. I happened to be in Des Moines a while ago. I spent two days with some of the churches and three days with the public schools. If I were to choose for my child, I would take the public school in that case. I am not sure I would in every case, but I would as a whole.

The second thing we might keep in mind is this: Doctor Shenton, in speaking to the group, called attention to certain changes that have taken place in the social order, changes so fundamental that the habits of mind and of action that we had formerly cannot fit in this order. Therefore, it seems to me that we here might be conscious of the problem of working out standards on a new social level.

Now, one other point, this question of education and its relation to social problems. Doctor Hartshorne illustrated one thing. I was asked by a program group of a large church in Chicago to come down and sit with them and help them to arrange a new program for the group. There were present principals of two grade schools, three school teachers, and other people of like caliber, sixteen altogether in the group. They spent the first three-quarters of an hour wondering how they could have an Oxford group in their church; and the burden of getting the Oxford group was the fact that out of the membership they had only 207 attending the church, and it certainly wasn't possible for 207 members to give much assistance. This happened to be a Methodist Church, and I asked whether the Methodist church of the Chicago area did not have a program that they would want to use. I asked if the Methodist church nationally didn't have a program into which they might fit, but they did not know.

Chairman Elliott: We had hoped to have time this afternoon to consider the question in the second half of the syllabus: *b. The relation to the problems of individuals in the face of the present situation.* But let me introduce at this time some data from the Chicago group on personal counselling, which is particularly pertinent to our afternoon discussion.

This group, with Prof. Charles T. Holman of the University of Chicago as Chairman, and Prof. Blanche Carrier of the School of Education of Northwestern University as Secretary, had several sessions in which they considered personality problems on a case study basis. The outline for these case studies was prepared by the Rev. A. T. Boisen, Research Associate in the Chicago Theological Seminary and Chaplain at the Elgin State Hospital. Cases were reported out of their actual experience by several ministers in the Chicago area and by Professor Carrier. In order to supplement the material from these case studies, questionnaires were filled out by six individuals and visits were made to six pastors, so as to inquire into the effects of the present economic situation upon individual mental health. Four of these pastors have large and influential churches in well-to-do residential sections, one is ministering to the floating population of a rooming-house area, and the sixth is serving a rural town of three thousand. The final report of this group, presented by the Rev. Mr. Boisen, is based upon both the case studies and the field investigations.

All of the ministers reported very serious economic difficulties, the extent of which parallels the general situation as we have known it. Of the personal counselling done by these ministers, the largest part has had to do with economic difficulties; according to the returns on the questionnaire, 37 per cent of the cases. All six of the pastors interviewed agreed that the economic crisis has in but few instances been a primary cause of personality breakdown. Only two cases of suicide were found and these were merely attempts. There were no clear cases of mental disorder due primarily to the economic situation, though in a number of cases difficulties already present had been accentuated by the economic stress. Eight cases were reported of persons sent to a mental hospital. In some of these economic difficulties had a part but only a secondary one. In a number of cases unfavorable personality traits were revealed. There were those who became bitter, those who complained and whined, those who refused to face the facts, and those who sought satisfaction in drink and day-dreams. There were a number of those hard hit who seemed little affected one way or the other, and there were some who in the face of economic stress rose to higher levels. Concerning the social effects, several of the pastors made the observation that the tendency was to increase family solidarity and the neighborly spirit and to lessen organizational activ-

ity. There has been no marked increase in church attendance. Of the cases of personal counselling as reported on the questionnaires, 6 per cent had to do with marital difficulties, 9 per cent with troubled conscience arising generally out of sex problems, 14 per cent with child guidance, and 27 per cent with commitment to the Christian life. Very striking is the fact that not a single case of religious conversion experience of the type described by Starbuck thirty-five years ago was reported by any of the pastors interviewed.

The Chicago Seminar endorsed the report of the Committee but also added certain points of emphasis:

(1) The Seminar agreed with Mr. Boisen's conclusion that few personality breakdowns were due primarily to the economic situation. The difficulties and stresses of the past four years, however, have shown up weak points. People who broke under the strain were those who had failed to achieve satisfactory personality integration. The major demands for counselling related either to difficulties in other areas, or to the giving of practical advice, or some form of service to persons facing economic distress.

(2) However, members of the Seminar have been impressed with the great amount of anxiety, worry and fear on the part of persons in their congregations. In many cases this threatens physical health or drains nervous resources. Several of the ministers stated that they now find it much more difficult to get people to accept responsible offices in the church than formerly. The people who ordinarily would accept these offices do not have the physical or nervous energy to undertake the work involved.

(3) Dr. Regina Westcott Wieman stated that her practice revealed that in three areas adjustment problems were greatly intensified as a result of the depression:

(a) Parent-children adjustment has become more difficult. Parents are irritable and normal relations are disturbed.

(b) Young people of high school and college age were disturbed by their insecure position. Those who have graduated and are looking for work cannot find it, and those who are looking forward to graduation feel that there will be no jobs for them. This is a seriously disturbing factor and leaves young people with a most unfortunate sense of frustration. Furthermore, this feeling of insecurity is seeping down into the minds of children. This is serious in view of the need on the part of the child of a sense of security.

(c) As one result of this sense of insecurity on the part of young people, serious behavior problems have emerged. Delinquencies of many kinds have been greatly increased.

The members of the Seminar stated that their experience with parents, young people, and children agreed with Mrs. Wieman's observations.

(4) Several members of the Seminar

described activities they have set up in trying to meet these problems. Preaching, of course, has been directed toward their solution and toward strengthening the morale of disturbed persons. Young parents' organizations, parent-teacher groups, new forms of leisure-time activities for young people, and cooperative services with other organizations as Christian Associations and Women's Clubs, have been established. In Chicago we now have several leisure-time institutes which conduct educational and recreational programs and in which the churches cooperate. One of the most useful means to restore the morale of victims of the economic collapse is to enlist them in the tasks of rebuilding society in accord with religious ideals.

(5) But the personality problems arising out of the economic crisis, it was agreed, can never be solved until the economic order itself is so changed as to provide persons security. The integration of personality is inevitably measured by the disintegration of society.

I am sorry that there is not time to introduce reports from two other local groups and to secure additional data from the members of the Conference. We shall have to pass this material on to the group on Personal Counselling, and to ask them also to consider questions in the Syllabus which we were to have discussed this afternoon. May I call your attention to these questions:

b. *The Relation to the Problems of Individuals in the Face of the Present Situation.*

(1) What have the educational agencies of religion to offer to individuals who are baffled or defeated by the present economic situation? In other words, what does a religious fellowship offer them which they would not find in a social fellowship of individuals who had a common cause, such as a labor, racial, or political group?

(2) What has religion to offer individuals in the midst of the present situation, which will make life worth living? What evidence is there that modern religion supplies an adequate dynamic for the good life today?

(3) What is the difference between a good social-psychiatric approach to the problems of individuals and the approach which a religious worker or agency would make?

(4) What can be done to promote the type of life in the educational agencies of religion, such as the church or synagogue, which will contribute the essential conditions for the religious growth of children, young people, and adults?

(5) What peculiar problems of personality thwarting are resulting from this transition period? What are the major causal factors? What experiences seem to promise most to meet the needs of the persons so affected? What is the function of the church and the school in these problems?

GROUP SESSIONS

Tuesday Morning, April 24, 1934

THE Conference met by groups to consider, from the viewpoint of distinctive interests, the problems which had developed Monday afternoon on the relation of religious and moral education to the current social and economic situation. Four group meetings were held, as follows:

CHARACTER EDUCATION—Chairmen: *Dr. Hugh Hartshorne and Prof. Stewart G. Cole.*

ECONOMIC AND SOCIAL RECONSTRUCTION—Chairmen: *Dr. Otto Mayer and Mr. J. M. Artman.*

PERSONAL COUNSELLING—Chairmen: *Dr. E. W. Blakeman and Prof. Harrison Elliott.*

EDUCATION IN CHURCH AND SYNAGOGUE—Chairmen: *Rabbi Isaac Landman and Prof. W. C. Bower.*

The following list of questions was furnished the chairmen of each group, as summarizing the problems which had emerged in the first session of the Conference on Monday afternoon:

I. Education and the Current Economic and Social Situation.

- (1) Should education be expected to point out the evils in the present economic order? If so, what has it to say?
- (2) What attitude should education take toward the profit system?

II. Principles and Program in relation to Current Economic Questions.

- (3) Should education be expected to have principles or values, which could be used as criteria in evaluating the economic order? If so, what are the important principles?
- (4) What is the relation between principles and program? Which should come first in educational policy? In other words, should education first determine principles and then apply them, or should it work out principles and program together?
- (5) Should education be expected to carry principles on into program? Should education be expected to have an economic and social program?
- (6) How is a program put into operation by education? How do we get from principles to program to action?
- (7) If education has a program of social action, should it be authoritative or experimental?

III. Educational Method in Social and Economic Questions.

- (8) What is the distinctive function of education in relation to economic and social questions? Is the main business of

education to help in methods of dealing with such questions? or in helping individuals and groups make up their minds and come to convictions? or in putting over social legislation or aiding in other ways in social action?

- (9) What difference, if any, between the function of general educational agencies, such as the church, synagogue, allied organizations of religion, school, college, and that of organizations formed primarily for some definite form of social action, such as the League for Independent Political Action, New America, a political party?
- (10) Should education deal only with questions where the individuals or groups are involved and can take some responsibility for action? or has it a responsibility for questions beyond the direct relationship of the individual or the group?

What difference in the answer to this question at the various age levels? Should education be expected to introduce children to responsibility along these lines?

- (11) Must individuals be changed in order to change social conditions, or can social conditions be attacked directly?

IV. Relation between Educational Agencies.

- (12) What is the distinctive contribution of religion to the solution of economic and social questions? Does it contribute chiefly to a new spirit and attitude in individuals, or has it also a contribution to group life and social action?
- (13) What difference, if any, between the way current questions would be considered under "religious" auspices, such as those of the church or synagogue, and under "secular" auspices, such as a community forum, a political rally, a high school class in citizenship?
- (14) Is there any essential difference in the attitude which the educational agencies of religion should take on current questions from that of general educational agencies? What, if anything, is distinctive of religious education and public education?
- (15) Is religious education more free than public education to deal with social and religious questions?
- (16) Should each educational agency act independently, or is some form of co-operative and common action possible?

V. Reconstruction of Educational Agencies.

- (17) What changes and adaptations in program and method are necessary, in order to enable the educational agencies to meet their distinctive responsibilities in the midst of the complex problems and rapidly changing conditions of the present time?

GROUP ON CHARACTER EDUCATION

Dr. Hugh Hartshorne and Prof. Stewart G. Cole, Chairmen

Doctor Hartshorne Presiding

Chairman Hartshorne: We intended to direct the discussion of this group toward character education in the public schools. At least, we assumed that this was the main interest of this group. There are, of course, many ways in which character is formed, including all the various divisions and fellowships of society. But we thought that in order to concentrate, it would be best to interest ourselves in the schools.

It is necessary for us to place this discussion in the setting of the whole convention. The discussion yesterday afternoon and last evening has bearing on how to conduct our meeting today. Just to refresh your memories, there were certain areas of interest concerned with the relation between education and the economic order; what function education might have in social reconstruction; what responsibilities school authorities might assume; and, more particularly, how it is possible for children to be educated unless they are in some intimate relationship to the economic process. Is it possible for us to prepare children for a moral economic life apart from the economic life to which they belong, and then expect them to take a more mature part in the life of the economic order?

There were certain problems that arose concerning principles and program: whether we would teach general principles of behaviour or whether the school itself must have some kind of definite program and philosophy of social and economic reconstruction. Are we to assume that the entire process of character education can be carried on in the public school or does it require the cooperation of the churches; and, if so, what is the function of these two groups? Is there any difference between the ways in which a problem of society will be discussed under church offices and under school auspices? Are there any definite limitations imposed by law or tradition? What changes would we find it necessary to make in our procedures to make them more completely effective?

I suppose one of the best ways for us to proceed is to share our opinions as to what we feel the school can accomplish in character education. What can actually be done? Do we see any particular ways in which schools can be improved? The discussion is open at this time and if you care to take it up at the points I have raised, all right; if not, what is your pleasure?

Doctor Heaton: There seems to me to be differences in the definitions of character which involve differences in the whole philosophy of education. One of these limits character to the morals of the social group; a wider definition is the ability of the person to adjust himself to all the situations of life. It seems we might clear up for ourselves now this difference and decide which definition we are going to accept, because it makes a very great difference in what you have to say.

Prof. A. M. Carmichael (State Teachers College, Muncie, Ind.): Are we merely thinking of the schools as attempting to adjust the child to what is, in contrast to what might be?

Doctor Heaton: I said that the school is interested in helping children to make the best adjustment to life. The best adjustment is not leaving a thing as it is.

Chairman Hartshorne: Does anybody want to develop these points of view further or suggest some alternative or elaboration?

Professor Carmichael: What is meant by "adjustment?" Is it an attempt to secure satisfaction with life or is it an attempt to make persons go beyond the situation? Adjustment doesn't necessarily mean "quietus" on the individual.

Chairman Hartshorne: Not merely the elimination of conflict. It may mean a movement toward achievements which picture life and society as it is going to be.

Doctor Heaton: I think the first statement I made is perhaps not understood. I said the purpose is to help individuals to make the best adjustment to the situations of daily life—"best" in terms of all people concerned and in terms of the longest period of time. In other words, the best adjustment for the present and for the future for all people involved.

Professor Carmichael: If it includes the future, that makes all the difference.

Chairman Hartshorne: We are trying to state some kind of objective. If character is defined in terms of what people may become, then this latter becomes your objective for character education. What is this objective? It may be conceived of in terms of a somewhat narrow view of morality; on the other hand, there is a much more dynamic view which takes into consideration the changing social order of which individuals are a part and recognizes that people should be flexible and work out their destiny in terms of what is happening in the world around them.

Just what do we do in a classroom situation? Is there any way we can push this notion of adjustment to a point where it will represent the concrete behaviour of individuals? What is this person like who is the product of character education or of the school system as a whole? Have we in mind ways of behaving, ways of feeling, which would be completely, adequately inclusive of what character is? Would you like to make a proposal in that direction?

Professor Cole: To bring it out a little further: How far can the public school go beyond adjustment? The public school after all is the agent of the State, and as goes the State, so goes the public school. How can the public schools rise above the State?

Professor Carmichael: I would say that adjustment certainly does not mean merely the resolution of conflicts. A man of character is

not a man that goes out merely to resolve his conflicts. In addition he actually searches for conflicts. But a man of character searches also for the fullest possibilities of life in the people he meets and the things he meets. I have often felt that adjustment as the "mental hygienists" have been disposed to think of it has been of the earth-worm type.

Miss Anna B. Herrig (Central State Teachers College, Mt. Pleasant, Mich.): I don't think conflict is a necessary thing. It seems to me that you would find what you emphasize. The larger expression of life doesn't necessarily involve conflict.

Professor Carmichael: I don't think we ought to get scared of that word conflict. Certainly life is made up of an inter-play of forces and what else is life but that—a constant inter-play between ourselves and the multiplicity of forces within ourselves and out of ourselves? Conflict might give the impression of dividing between good and evil. That is not what I mean. The fullest expression of life is the aggressive attempt to meet these multiplicities.

Chairman Hartshorne: Some reference was made in Mr. Heaton's remarks to a relation between ideals and character. Are we in our statement of adjustment to things as they are omitting all suggestions of ideals? If we take seriously the proposal that we are talking about the best, and making the best adjustment, we are involved then in ideals, are we not? So the question arises whether, when you have projected some ideals not as yet realized, you are not in perpetual conflict. I think Mr. Carmichael has the right idea in his remark about the earth-worm type of satisfactory adjustment where there is no feeling of incompleteness. The man of character is fundamentally interested in seeing that he becomes more like the ideal he has built up for himself. He is to that extent in a state of inner conflict until he has moved the situation along to that which he projected. Our ideals advance more rapidly than our achievements. Adjustment which ignores or assumes the absence of any such sense of strain as is found in a person attempting to achieve ideals would be very incomplete. What do you think about it?

Miss Herrig: Conflicts then are different in different situations. What we need is an integrating force, the philosophy that grows out of experience and makes life whole and therefore satisfying.

Professor Cole: How do you distinguish between philosophies? I may have an ideal about honesty in a particular situation; but how determine what is honest in another situation? Does the solution lie in deciding to live either for self or for others in each situation?

Chairman Hartshorne: We are possibly bringing out different meanings of the word "ideal." Honesty is an ideal, if we are thinking of it as a state beyond the present, wishing we might achieve certain things. It is proposed that the integrating ideal is to be concerned about other people rather than to be wrapped up in ourselves. The ideal society is a society of people interested in each other. Such an ideal offers a focus for an integrated life of some sort.

We are still dealing with generalities, however, and it is a question to what extent we can accede to the generalities of a good life and go along our ways without changing anything. What we want is the development of a good life. But what are you going to do in an actual situation in the school room? When the pupil cheats, for example, he is confronted with difficulties presented by the world outside. You cannot teach him not to cheat by merely talking to him about it. What is the cause of his cheating?

Miss Herrig: The present school system. He is doing the most natural thing in the world. The schools today are stressing too much high scholarship, high grades. We have set up a situation of this kind by stressing competition; and when the child finds out he has to cheat to get to the top, he naturally is going to cheat. It is not strange that we have the social order that we have. We have got to put the ideal somewhere else and build up a different environment. It is very easy to choose the wrong way.

Chairman Hartshorne: Is it enough to have our philosophy in the form of a verbal statement or verbal formulation of what we believe, or do we have to change the system?

Doctor Heaton: May I say that this is the reason why public school people have refused to think of character in the narrow terms we have talked about because the whole educational system is to help make these adjustments. If we could bring the children to think that "every day I am spending here is helping me to live this life more efficiently," then you change the attitude of the child toward living itself. We must not spend five hours a day talking about how to make money and half an hour a day teaching ideals. We should tell the child that our whole job is to help him make these adjustments. Then the whole thing becomes a picture which has meaning to the child and to society.

Miss Herrig: Isn't the point that the school system emphasizes marks and involves competition? If we make these the ideal, the child will try to get these as success if he has to cheat to get them. It is very unfortunate to make it easy for the honest man to be dishonest.

Chairman Hartshorne: Then character education may involve upsetting the situation as it exists and adjusting the environment.

Professor Carmichael: That is where we have the child re-draft the social order. Let him suggest the changes in the social order along with us. We have hard work in the schools finding some place where we can dip into the social order.

Chairman Hartshorne: So far we have only talked about the social order in the school. But I do want to get beyond it by and by. We must inquire into the causes of cheating. They are not wholly within the school. They lie back of the school. Many of the children come from homes where precisely the same policies are held; where there is a premium on dishonest activity; where they actually teach the child to be dishonest.

Professor Carmichael: He is doing what every high-priced salesman does.

Chairman Hartshorne: He has observed his

father and mother and brothers and sisters. He listens to the radio, has been to motion pictures. He has been brought up in a culture which magnifies certain types of success and certain procedures for achieving that success;—all of which are materials for him to feed upon. As far as the school is interested in a broader conception of human welfare, it is necessary for the school to buck the inertia of the homes. The question seems to be, "Can the schools buck the culture of the homes?" Is the school limited by the people who pay for it or can the school go beyond those bounds, and how far? As long as society leaves each individual to shift for himself, we cannot very well blame the individual. Isn't that the kind of ideal you have to expect?

Professor Carmichael: Yet, when they come into school, the lower ideal is almost forced upon us.

Chairman Hartshorne: Is it the kind of ideal you wish to have forced upon them outside of school?

Miss Herrig: As long as homes exist, they will circle about the love element in reference to individualistic rights. The larger circle of the school is not dominated by the love element for the child. Little by little this matter of education is getting to be a matter of growing out of the individualistic attitude of the home into the broader attitude of society as a whole, submerging the individual in the good of the whole. That is a maturer thought, as we develop our philosophy. We cannot blame any particular agency. We must cooperate in our problem. We learn to love society as we grow out of individualism into a love of the larger unit all along the line. Perhaps we could turn out persons with a greater outlook on life.

Chairman Hartshorne: With a new type of motivation. That is a very important issue. I am inclined to think that the school—I mean educational processes—have been inclined to teach ideals apart from realistic conviction. If the ideal you teach is so far beyond the individual that he has to choose between being an outcast and giving up his ideal, you are not fitting him for life as it is.

Miss Herrig: If we picture an integrated ideal for society, the picture of the good life, then we are getting into more difficulty; because this individualized society just isn't there and what are you going to do about it?

Chairman Hartshorne: We really ought to face that issue because if we insist that a man of character is a man who pictures ideals which are for him a standard to judge his own and others' behaviour, then we have to provide some manner or technique to enable him to live with self-respect and without losing his ideals.

We are now getting involved in the problem of the extent to which the educational program must be integrated with the social process. The question is raised as to whether or not the school is participating in the social process which takes place outside.

Professor Cole: I think the Chairman has raised a paradox concerning which we ought to take full account. Supposing we do succeed in the home, in the church, in the school, in stimulating in the child the desire to bring

forth the better life in his social behavior, he goes out and finds such opposition in the community that he may become cynical and says: "What's the use? I have this wonderful vision and I have a sense of its urgency, and yet I can't do anything about it by virtue of the control of traditions. Grown-ups get in my way." It seems to me there is a question as to how far we are justified as educators in stirring up the independence of children.

Chairman Hartshorne: What is education for? In terms of history it is a process of conscious evolution. What is it all about? Why do we bother and spend money on it?

Miss Herrig: To preserve the group and grow toward an idealism.

Rabbi Leon Fram (Detroit): It appears to me we must look at this world. It is here we have to live, and daily difficulties in small and large things have to be met. What seems to be right one time isn't right at another time. And yet you must keep your sanity. The child gets an idea of an idealistic world—that is, in the adolescent period, and not less idealistic, in a certain way, later.

Chairman Hartshorne: Doesn't the easy disillusionment rather indicate an artificial projection of ideals rather than an integration and assimilation of ideals into the thinking of the children? How can we achieve character in an imperfect world? How can we make ideals function in the lives of young people? It seems a pity to me that we can't somehow get around this disillusionment, this slipping away from ideals. It seems wasted effort to go through all these years of teaching and then have the young people shunt off their ideals. Is the difficulty with the educational process?

Delegate: I am not clear in my own mind just where the line of demarcation is. Is it possible that all along we have been projecting ideals which have been shunted off, and which form no part of the actual world in which we live; that we have had no very real idea that we would reach them?

Chairman Hartshorne: Let's make ourselves fairly clear about this idealism in the field of character. Are we concerned merely with things as they are and the achievement of similar things? Or, are we concerned with what things might be? If so, then we are concerned with ideals. We are talking about the relation between education and social agencies and the extent to which individuals can become confident to take part in the social change. We need some perspective, some principle of social interaction not as yet fully realized in society; that is, an ideal for society which is a part of character. If folks don't have it, then we say they are of the earth-worm type of character. The difficulties arise from the fact that when children get to a certain age, we tumble them out into the real world where their ideals, at least at the moment, are impossible of achievement. There is a lot of time spent in educating the children for great achievements, and very little recognition of the small place any individual can have in this process. What is needed in order to make it possible for a person to entertain his ideals and not lose his self-respect when he is denied by the world? Can we con-

duct the educational process in such a way as to make for an improved society?

Professor Cole: It seems to me we are in great danger if we perpetuate our thinking in terms of the individual. We recognize today that group culture is basic. That is, the child is a member of the family, a member of the "gang," of the movie, and of the community. Can the school do this task independently of the cooperation of the other groups which are also contributing to the lad's idealism? Isn't it a communal problem in character rather than a school problem as such? When the home, the school, and the Sunday-school teacher teach different ideals, how can the child become other than a departmentalized individual?

Doctor Heaton: In the schools at Shaker Heights, Cleveland, the superintendent said we ought to make a list of all the unsolved social problems and start at least in the third grade to teach the children. He started in and went along about two years. He found out that he was in the midst of a great problem. The answer was adult education programs. They have set up in Shaker Heights a very elaborate program of adult education. Now, isn't there a way of taking the whole family group and letting them think as we, as teachers and superintendents, do?

Prof. D. M. Trout (Hillsdale College): I think we should start by teaching the child when he is very young to take care of himself. Teach him to brush his teeth, to pick up his playthings. It is the same principle as two plus two equals four.

Chairman Hartshorne: Then you would omit all consideration of the conflict between today and tomorrow?

Professor Trout: You notice I also said that two plus two equals four. You have there a type of thing which is accepted in our culture. I should say that two plus two equals four is a good mode of behaviour. The child is learning to take care of his teeth, his hair, he is learning to participate in the skills of the home. I am not very idealistic. I don't have any great interest in world ideals for the young child. There is no use talking world peace to the child of five or six years, because he won't understand it. It is better, much better, to teach him the skills of the home.

Professor Cole: But you can't teach all children the same thing for the reason that children's situations differ. Our first child required limejuice because of lack of lime in its system. Our second child had to have something different and my wife had to learn all over again what to do.

Professor Trout: That is just what I meant. The next one must have something else. But we must get the child established.

Chairman Hartshorne: There are a lot more difficulties. The ways of bringing children up in one generation don't go for the next generation. These rules, so-called, aren't made for a lifetime. They are made for the particular problem at hand. Just think of the way the automobile has changed things. A new set of behaviours has to be learned which were entirely beyond the experience of the older people. If your perspective is narrow and is simply

a day to day kind of teaching, who is going to teach these people after they grow up? Their source of information then is entirely gone.

Professor Trout: Information comes at the time you need it.

Chairman Hartshorne: Thrift is another illustration of the changing mores. In a year, just one short year, the whole attitude toward what we ought to do with money has changed. You have to make a new set of standards if you are going to meet changed conditions. We can't stop conditions from changing. Our problem is to conserve human welfare. If we stick to ancient ways under new conditions, we shall be victimized by the past. Certainly age must be taken into consideration. You cannot and do not teach a child of sixteen only that two plus two equals four. Unless we can adjust behavior as circumstances require, then we are still on the worm level.

Professor Trout: I regard character as behavior which we believe is correct; the area of personality is broader and includes these idealistic efforts we have been speaking of when the child is old enough to develop them. Character building is building on certain predictable modes of behavior. Let us know the needs of the child and meet these needs, and then let the idealism develop further along the way. For instance, I see no point in talking to a child of six about world peace. The child of six has no conception of time; he doesn't know if it is this Sunday or next Sunday or any other Sunday. We have to build our ideals down close to his level. Two plus two equals four is a predictable form of behavior. So is going to bed on time, and it is on that level that we must build character and let the personality emerge further along the way.

Chairman Hartshorne: I presume that we have been discussing the larger interests that Mr. Trout labelled personality. But he is equally interested with us that we do include in our view these larger factors of flexibility as well as of more mechanical adjustment, no matter by what name we call them. The creative attack of individuals upon common problems makes possible a more complete human development, and children should be taught early to take their part in it. These particulars are all included in our perspective.

Delegate: How can the public schools undertake to teach world peace effectively when the country and the government are interested in military training and put power and prestige in it? Why then shouldn't the public schools decide to confine their teaching to two plus two equals four?

Chairman Hartshorne: Why can't the public school teach world peace while diplomats are shoving us toward war? What is the extent to which the school is in itself a constructive agent in society? Is it something apart from society; or does it involve social participation of some sort? Can you get education in an abstract way apart from social processes? The school can't produce character unless it is active in participation.

Miss Herring: The school does produce character as long as the child is alive.

Chairman Hartshorne: The school can teach

the child to achieve character, not only in the classroom, but so that he can adjust himself to differences among the members of the group—to get along with all kinds of people. All of that is good, but we must go beyond that. Take the health programs of the community. The city accomplishes its public health program partly through the cooperation of the children. We don't begin to recognize the possibilities that these programs afford. It is something to get the child incorporated into the life of the community.

I have known of a school in which they have a supply room conducted by the children themselves; they provide the financial backing of it and take charge of the money that comes in. To that extent they are a part of the economic life of the community. They are having experience in the field of economics. They operate on a non-profit basis, and it gives them a chance to compare the operation of this motive with that of the profit motive. The "virtues" learned in this experience are not just abstract ideals of what might be done. Of course, all education involves simplification. Why shouldn't we simplify the child's contact with the common life of the community, just as we simplify his contact with the world of books?

What have educational agencies to offer to young people? Is the school going to offer them any channels through which they can work? Is the school going to offer them any assistance in making their way through this jungle of our contemporary life?

Professor Cole: I think that does set the question before us once more. There is splendid work being done by the more progressive schools in sponsoring student councils, student governments and open forums on present-day issues. There are three issues in particular. One is world peace. Just how far is the school and its members free to stand for world peace? Another question is that of temperance. In a problem affecting child life, can the school meet the tremendous drive of social opinion in terms of free drinking and provide for reasonable temperance in the future? The third question is our profit-making basis of industry and the revolutionary reconstruction that must eventually.

Miss Herrig: We have been too anxious to teach that two plus two equals four instead of teaching these young people on each level to learn to choose, in the light of the situation, which is the better good at the moment. We must think of this world as it is and the situation in which the child finds himself.

Doctor Heaton: I would call attention to the fact that this adult education which is starting up everywhere will carry these things on through the whole of life. That program will make it possible to meet all these propositions at the special levels of development at which they are appropriate.

Professor Trout: I'm afraid I am being misunderstood. I did not mean that I do not think we ought to talk world peace. It isn't that—we do have to talk about world peace and get away from the visionary things.

Doctor Heaton: I think adult education is a way to get at this problem.

Professor Carmichael: There is still a limitation. A child, as a child, cannot vote. We may set up ideals that are impossible of attainment. Then the children are going to become just whole bunches of riffraff. I wonder how society is going to absorb those children. If we folks here would decide what methods we are going to use, we are going to help everyone. This indecision is due in part to the fact that we liberals are inclined to set our dream for 1950. Idealization must grow out of experience.

Delegate: If we don't insist on the ideal of peace, we won't have any educational systems left.

Chairman Hartshorne: It is quite possible that another war might slip us back where all these problems will be memories of the past. Then we will have to start all over again with a new set of behaviors.

Professor Carmichael: I think we are confused because we think the good ought to be easy. I don't know that these things we want to achieve ought to be easy.

Delegate: There is a group of young people where I come from who have started a radical peace conference. They go about getting their own speakers. The school boards have nothing to do with it. And I am not at all sure but what it is more, or at least just as, effective coming from the students themselves.

Chairman Hartshorne: Is there any one way out? Why shouldn't the youth have their organizations?

Delegate: It seems to me that our concern is in the actual teaching procedure and the actual activity out of which character is supposed to be accumulated. I get back again to my question, what about this matter of ideals? If they are to be a mere by-product of the process, isn't it possible that the mores of the group will decide what the ideals may be? At this point comes in the age-old question of the relation between religion and the public schools. Religion has involved the fact of sacrifice. What provision is there for this in public schools?

Chairman Hartshorne: The question as I see it bears upon our discussion at two points. One is the relative ease with which our young people can be guided to form ideals through experience to be gained in the public schools. The other point is the extent to which our ideals grow, as a matter of fact, out of historical products of one sort or another. There must be something more than the school system as now conducted and conceived to account for the ideals we have. There is the religious heritage as a source of forward looking idealism. The public school will have to depend for a part of this program on the church which at the moment is free to deal with this aspect of culture. And certainly the churches have no restrictions upon them. So that we have in our perspective what someone mentioned a while ago: character is the product of the entire experience of the child—what he gets in the school, the church, the home.

I have noticed that for years and years whenever you start anything new, a school, a church, or a Y. M. C. A., each agency seems to want to gobble up the entire program of education

and to say that it has final authority. These agencies have to live together. If they could only get together and form some kind of council in the community to take into consideration the whole experiences of every child; then we might develop a program for character education. But the narrower views of any one institution limit any child and he is now left to himself to solve the disintegrating problems that arise because we have failed to produce any co-ordinated society. It is a long-time process we are talking about. The church is only one institution and the school is only one institution. They must work together. If they joined forces, they might go a long way in developing the character of the children of any community.

The suggestion was made that we achieve character through experience; that the thing the world needs today is the willingness to undertake any sacrifice. One wonders if the educational process has any facilities for providing such experiences, for sacrificial participation in social action. You don't get these sacrifices in the classroom—only in a group engaged in social action, in which the child will be brought into immediate contact with social realities and reconstruction. Will the school offer these opportunities? There are institutions which have offered such possibilities—the church, and many other human institutions.

At a meeting of the R. E. A. in Cincinnati, a story was told of a young girl (not at the meeting) who had no job, no family, nothing—and was at the point where nothing mattered. She wondered whether life was worth living. When she finally joined the socialist party, her comment was: "Now, I can stand it." I wonder if there is any educational institution to provide the type of social fellowship which would enable our young people to say, "Now I can stand it." Does not every individual who is making an aggressive attack on the improvement of the life around him, require a group which will give him the support he must have in doing these difficult things? Somewhere in the child's experience there must be the fellowship of kindred souls who are interested in what he is interested in and can provide the feeling of support. If he finds himself without kindred souls and that sense of support, he commits suicide. Can't we some way provide that fellowship?

Doctor Heaton: As a public school official, I feel as if I had attended my own funeral. We

have been talking about how some of the churches had led the way. I am wondering if some of the public schools haven't led the way just as much. If you will stop to think for a moment, you will find that most of the members of the boards of education are also official members of the churches. In other words, the officers of the church are dictating the policies of the schools. I think this problem is a social problem. I think we are going to have to move forward—going together. After all, it is the same people dealing with the same people. No one institution can handle the situation.

Chairman Hartshorne: To what extent are we dependent upon the churches for religious education?

Delegate: We have got to feel that this world is not a great big machine. There is something akin to character which is interested in us, with which we come in contact, which supplies motivation.

Chairman Hartshorne: I wonder, is this a question merely of motivation? Is that the only contribution of religion? I think it much more potent than that. Religion is a way, a process, involving conceptions of the value of persons in a cosmic perspective.

Professor Carmichael: I rather hesitate to use the word God as pertaining only to a universe of physical events. The universe includes us. Somehow I would like to challenge the value of conveying a feeling for deity to the child early in life. I think such an attitude comes out of interaction with human beings and if a sense of divinity arises out of it, it is real and valuable. But if such a sense is given to us ready made and apart from a real attempt to regenerate society, that sense may be a hindrance rather than a help.

Chairman Hartshorne: Such facts offer one justification for the continuance of religious societies of one sort or another, as distinct from the public type of expression which we have in the public schools. We can go on with schools and churches both feeling they are needed and have responsible parts to play in the education of our children in the world today. But we will go farther if we will join forces.



If there is no more business or discussion to come up at this time. I will declare the meeting adjourned until the afternoon session.



GROUP ON ECONOMIC AND SOCIAL RECONSTRUCTION

Dr. Otto Mayer and Mr. J. M. Artman, Chairmen

Dr. Otto Mayer Presiding

Chairman Mayer: The problem before us is the Relation to the Current Social and Economic Situation. Here is a paper which comes to us from the Chairman of the Conference Discussions, Professor Elliott, in which he tries to summarize for us the questions that emerged out of the discussion yesterday afternoon.¹ Now, there ought to be some specialization in our group. It is assumed that we would be interested in one or two of the divisions of questions that we have here as over against some others. There is a group on Education in the Church and Synagogue that would be particularly interested in reconstruction from the point of view of the religious agencies. It is partly a question of whether we are interested in concrete educational methods or a bit more in this group in basic problems underlying educational methods; that is, the relation of education to our present current economic and social situation.

What can we do in this present social and economic crisis? Does this mean that we are to accept the responsibility of stepping into the economic situation and being a vital factor in changing it? What do we mean by "stepping in?" Sometimes they tell us ministers that our churches should stay out of things. As I sense the discussion, it involves the question of what is education anyway with reference to the present social situation? Is it something apart from it or is it something that in some way gets us into the situation?

Mr. W. D. Noyes (Toronto, Canada): Of course I believe in what was said last evening; I believe that religious education certainly has a right. It isn't a case of coming into it, but we really have a right there as much as anyone else.

Chairman Mayer: What right?

Mr. Artman: It seems that every act of life is a character act, whether we like it or not. Therefore, we are interested in every act as to its effect, morally and spiritually, on the individual and on the social order, and specifically now in its economic aspects. The church is obligated to be interested in the situation. It is not a question whether we like it or not. Life is life; and wherever life is being affected, morally or spiritually, we are in and we are obligated to be in. It seems to me our question is: How shall I be in so as to be of help?

Chairman Mayer: There seems to be here a reinforcement of the idea that we are in it by right and, as a matter of fact, can't get out.

Mr. Artman: We can't accept the statement: "You go back and stick to preaching the gospel." We must be interested, just because we are religious beings; and religious beings are interested in what affects life at

any point and how it affects it. I think that is about the first thing we ought to say.

Mr. Noyes: As we all feel that man is a religious animal, would that be the basis on which we build, that because of that we have the right?

Mr. Artman: We could do that, but if we just say that education, especially education under the church, is interested in the whole of life as to what it produces in human beings, and economics is a large part of the life of the day—therefore by prior right we are in.

Chairman Mayer: I wonder if we are in agreement? My suggestion is that the next step after recognizing this basic truth that we are in the social-economic situation inevitably and that we are obligated to share in facing the problems and have a right to face them, is this: How are we going to do it?

Rev. C. L. Calkins (Detroit): Suppose you have a man who is unselfish in his own interests but is caught in a system which regardless of his intentions, is crushing down people. What are we going to do about that—about the attitude of education to that man?

Mr. Artman: If you will allow me, I am going to put my answer in the record. First, that education has the responsibility of diagnosing the actual human results of any form of economic practice and weighing those results as good or bad, according to whether they favor the building of personal social worth or not. Once we have put our finger on what the process itself is doing, then we will see that this individual is "caught," as you say, and our job is a larger job than just working with this individual. We have something else on our hands. We will understand our problem when we see the whole process rather than a few individuals.

Mr. Calkins: We can't leave it to the business man who is in the process to change the process.

Mr. Artman: We expect him to help.

Mr. Calkins: If he is in the middle of the process, he is "caught" by it, no matter how honest he is in the matter.

Mr. Noyes: There is a difference between the expectations and the results, it seems to me. You can say that you hold a man responsible; but the man says "what business is it of yours to hold me responsible?"

Mr. Walter Gospill (Hillsdale, Mich.): What business is it of his whether we do or not?

Mr. Artman: I would answer: I am a religious teacher and what I am doing as a religious teacher is setting up personal worth and holding you responsible. That is the way I make you religious. If I succeed in doing it, you become religious; but you are not religious unless I succeed.

Mr. Noyes: There is nothing in the argument that ministers do not know the facts.

1. See page 211 for these questions.

How are we going to get it across to them that we do know?

Mr. Calkins: Well, as an illustration, we had the statement made by a gentleman yesterday that the capitalist is good; that his motives and intentions are good. This gentleman is head of a school for the sons of rich people; it costs them \$1,280 a year to get in. It is endowed by a rich family and he is totally incapable of seeing. I am not questioning his sincerity and honesty; but he is totally incapable of seeing the vice of the system which he says is O. K. He is so completely swallowed up by the system that he can't think any other way. He is paralyzed in his religious attitude toward the economic order. I feel personally that our religious educational agencies have got to go far enough to find out these glaring vices in the system, even if we have to go further and say that this proposed idealistic system is certainly better than this present order, that has done what it has.

Mr. Noyes: Does our relation to foreign people enter at this point? I am working in Canada and I find that both there and here in the United States Orientals do not have as good a chance in the economic system as others. I think that is a real problem. It is true perhaps, to a less extent, of those who come from Europe. I think this enters very seriously into this problem.

Chairman Mayer: Mr. Artman is getting down his second point which will perhaps substitute for some of these things.

Mr. Artman: May I state it? The business or function of education is to analyze the results in personal-social worth of the economic process, and to keep this before human beings and especially before those directly responsible for sustaining personal-social worth in this economic order.

Mr. Calkins: From our educational institutions there should come statements of fact as to the results of certain economic processes. Then we must face facts as facts, without trying to patch things up, and combine religious education and secular education in evaluating what is going on in terms of personal worth or personal values. That would be combining the university laboratory with religious experience and expression. I think this is perfectly justifiable, because the capitalist or business system wants the church to teach the people to be honest so that they can make money. Why can't the church people be honest in this whole situation?

Chairman Mayer: Would you suggest, therefore, that in going beyond this analysis and evaluation of results in terms of personal-social worth, that religious education should foster the establishment of laboratories of a type which look toward a reconstructed social order? I have in mind a church group, or any other group for that matter, considering how in its own life and in the life of the community, it might reconstruct along new lines, not doing patch work, but securing a radical "round about face."

Mr. Calkins: I think that is about right. I used my own illustration, engineering, since engineers built the bridge here. They built it

on blue prints before they started actually to build the bridge. I don't think the engineering science is so much more exact than the social science that we are excluded from making blue prints of a new social order. They had to build the bridge nearly all over again. Am I right? That might happen with social blue prints but that wouldn't be any more apt to happen than it would in engineering.

Mr. Noyes: That is the way engineering is learned. They at least got the bridge across and they didn't have to tear it all down—a certain part of it was sound.

Mr. Artman: You talked about reconstructing the social order. Are we primarily, ourselves, concerned with reconstruction of the social order or with the incentives of the social order that may require reconstructing? I think we do not clarify ourselves as religionists.

Mr. Calkins: I think we are interested in both. It is true that you can't reconstruct the incentives of the social order without reconstructing the social order itself. We want to keep ourselves at the job of incentives. I don't mean to say that the church should be the one to reconstruct the whole social order. I do mean to say that our attention must be directed to that as citizens and participants in the social order. We must participate in reconstructing it. We can't say we will change our young people and they will do it. They won't do it. I have seen a boy, coming out of High School with economic social ideals, go into an office building to work and come back with the most hard-boiled capitalistic ideas that you can imagine.

Chairman Mayer: Is it partly a question of where we get our incentives? There seems to be developing a difference in viewpoint with reference to the emphasis that we ought to place over against the social environment.

Mr. Calkins: That is quite right; but we develop incentives in an environment in which they are not going to live, and then put them out into this other environment. We say: Change their incentives and give them an objective. I don't see much hope of developing incentives here, and then throwing them out into places where they won't work.

Chairman Mayer: I can hardly see how you can develop actual social situations in which the members of the groups must function.

Mr. Artman: He was saying that we develop incentives in one situation and then shove them right into the other one.

Mr. Noyes: I can give an illustration of that. I went through Garrett Biblical Institute and the University of Chicago Divinity School and went out from there into the ministry. I immediately went into the mining camps, capitalistic to the core. They had lovely houses for everyone to live in, streets raked every day and everything fine. Before I had been there four years, I found that I had sold my soul to the whole system and yet I had come out of my education above the average of young people because I had four years of training under teachers who had these social ideals. But it didn't take four years for me to lose my soul, so far as my social incentives were concerned. That was my experience and it is everybody's experience, more or less.

Mr. Artman: I wonder if that explains it. I was talking to a man of Rabbi Israel's Social Action Committee of Jewish Rabbis, and we were talking about this. Here we have these good ideals in the social creed. Why is it that we haven't got them across in normal church practices? We have the national officials in our churches believing in these ideals. But we do not see that any church is doing any better about the job. The ideals are not trickling down to the churches. I asked a rabbi how many of the Jewish community were working on this thing. He put up his hands; "I don't know," he said. His own congregation isn't working with him. It is one thing to have these up at the top, but down in the local church it isn't working.

Mr. Noyes: Isn't it the same thing in mathematics? They used to teach plain mathematics and now people claim that you have to teach applied mathematics from the start. Isn't that the situation with us?

Chairman Mayer: You recognize that we are getting into the problem of method. We have the ideal and we have people in certain circumstances not paying any attention to ideals.

Mr. Gospill: Well, isn't that what Mr. Calkins pointed out—the blue print? All these grandiose ideals that we have in seminary, college class rooms, etc., are simply a "shot in the blue" and when we get out, there is the next step; where do we go from here? The fellow is lost in his environment by not knowing what the next step is. We are all in the same boat. We have the Presbyterian Church. How many in the Presbyterian Church know what the next step in social reconstruction is? How many in any other church or in any other group? Where do we go after we leave this meeting? We are going back into the same old situation. Perhaps we have pumped up a little more incentive, but are we going back to just the same old social order and flounder some more, or are we going to have the blue print?

Chairman Mayer: As to whether we can have a blue print or something else, the question is: Who will have to work out the blue print?

Mr. Calkins: Well, when you build a bridge, you ask someone to make the blue print who knows how to prepare one for the particular bridge you are to build. I wonder how many heard Mr. Weir. He has attempted to work out the blue print. He has some definite steps in his program. He is well informed in a lot of his data and facts, and yet he lacks the sentiment and idealism. He says: "What I am driving at is intelligent selfishness." I think religious education has to go beyond intelligent selfishness.



The group adjourned to give time for preparation of a report and then came together again to discuss and adopt the report presented.



Chairman Mayer: I wonder if we can have Mr. Artman read his report?

Mr. Artman: I feel very weak in presenting what this group has talked about. First, we said that education, especially on the part of the church itself, is interested in all life as to its making or breaking of personal and social worth. Inasmuch as economic processes constitute so large a part of our life, we are obligated as educators to give much attention to them. By saying that our religious life is lived in an economic world, therefore, we are forced by that very fact to feel responsibility.

The function of education is to analyze the results of the life process, and, in this case, the economic process, in terms of personal-social worth and to keep these results before human beings, especially those involved directly in the process, and to hold them responsible for sustaining personal-social worth.

Then the question was asked—how about the man caught in the system, so that the system makes him impotent to do anything about it? We came to the conclusion that it requires more than the mere personal approach. Instead we have a social situation to deal with. Hence the system at these several points makes life's enrichment impossible. Many illustrations were given in which the individual of good will is crushed in his efforts to be religious in his dealings.

Mr. Calkins: Do you want to add to this—one-third on the poverty level and below, and the fact that the next quarter above that one-third are living in a situation where it is impossible for them to have any cultural enrichment? I think those facts are approximately correct. But I think that half or more than half of our people in the last five years have been living below the cultural level.

Mr. Artman: I tried to get your statement, Mr. Calkins, that business uses the universities to develop discoveries and inventions to make industrial progress possible; that is—to make money. Hence universities should likewise be used to reveal the facts as to results in social enrichment.

Mr. Calkins: I think you might add that the discoveries ought to be as accessible in one field as in another. There is a point where you will get objections. Now here is a point that might be thrown somewhere else in this scheme: That religious education agencies should have laboratory groups attempting to make blue prints of the possible social order for our guidance, just as bridge builders do before starting to build a bridge. The religious institution should start with itself and examine its own life.

Mr. Artman: May I add another point? As someone here said—working on young people alone is not enough, for the reason that, when you work on the young people, they go into the business system, which breaks or re-shapes them. That is, we cannot change incentives alone, but we must work on the situation in which these people are going to live. We educate in one system, but, in actual life, the situation is different and re-shapes the individual. Grandiose ideas and visions are often a "shot in the blue." We get out and do not know the next step. We should teach how to live in the actual phases of life.

Then again, when a business concern builds a bridge, they get someone who knows how to work out a blue print. When a firm builds a bridge, for example, they never make their own blue print but seek one who knows how to work out a blue print. Folks enmeshed in the business process do not know how to work out the blue print (despite the claim that they alone have the right to save the business). We in education, who have to do with values, should cooperate in providing the blue print of values in business. Then we have another point: That certainly it is the heart that we want to work on, but the heart and mind must be together in a scientific attitude to facts.

Mr. Calkins: Yes, certainly, the heart and mind must be together. The developing of a scientific attitude to facts is essential. We must condition our minds to changing the system as we go along rather than letting it crystallize until it is intolerable. Our business is to develop such habits of mind that the changes which are necessary may be made when occasion demands, rather than waiting until difficulties pile up. This in religious education should be done by pooling all authorities—economic and other.

Professor Shenton: I was very much interested in reading in the newspaper this morning Secretary Wallace's report, in which he makes the statement that one reason why we have the problems that we have is that the religious forces will not get together and present their common ethical and social ideals regardless of their theological differences. Some of them are afraid of being humanized, particularly if they agree on anything. He claims then that some think that one of the needs is concerted action of all religiously minded people, whether they are in or outside of organized religion, to press for those things that we call humanitarian. There is a great deal in that.

I think also there is a great deal in this other thing you have been talking about; viz., transitions. We, in the colleges, are faced with two alternatives: One is to train the young men for the world as it is—and that means that our people go out and become what we call "successful" alumni. The other is that we train them for the world as we think it should be. Then they go out and get an awful jolt. That has been recognized by some men in politics who are seriously interested in improving politics in the United States. They have been trying to find out how you can take college graduates and prepare them for usefulness in politics. At the present time, the method is

to make them "healers." By the time they are "healers" for fifteen years, they are just part of the system. These idealists in politics want to have a youth movement in politics and thus put new blood into politics. They will have a hard time doing this because many old time politicians want to capitalize this. Any such ventures will have difficulties. We need to think of building transitions here. We have made a little bit of progress in the college, by trying to make our college work somewhat more realistic, especially in the two upper classes. Some of the high schools have been trying to do this. There is a definite movement throughout the United States to introduce social science in the secondary schools. That helps. The moral influence of the so-called social science survey courses, in keeping with religion, is more than any of us think. There is an effort in those survey courses to give a sort of vision. This movement toward trying to get a story of the world civilization, the story of history of the development of thought, is not just philosophy; it is a picture of the way in which the peoples of the world strive to find new and better ways, and it has a touch of the thing that we call vision in religion. Our task is to encourage this situation in the educational system. We ought to encourage thinking that gives plenty of vision. We must teach cooperation—team work—and expect individuals to carry it through.

If I may venture another suggestion. One of the functions of religion has always been blessing good and condemning evil; going out and saying these things are good, may they prosper! These things are bad—we wouldn't want them. One of our religious functions is to go out and find the best things in the public school situation, those that have possibilities. Once in a while we get too negative and think there are some of these things that should be changed. We ought also to talk about the signs of progress there in order that those signs might develop, because the people back of those movements are having an awful time trying to have youth have a part in politics. They are being "licked" all the time. We must be willing to say: This is a good thing; now you keep your hands off. It is just like the pastor, priest, or rabbi who is trying to do a courageous thing. He needs the members of a group like ours to put our fingers on the thing and to say: That is good. I think once in a while we let these meetings go by without pressing far enough our support of the ventures in the right direction. I hope we have a few constructive things to say.



GROUP ON EDUCATION IN CHURCH AND SYNAGOGUE

Rabbi Isaac Landman and Prof. W. C. Bower, Chairmen

Prof. W. C. Bower Presiding

The group on Education in Church and Synagogue is convinced that we have arrived at a time when the church and its allied agencies should move toward the consideration of specific and concrete changes which they should make in their work in order that it may become effective in social reconstruction.

Note was taken of the fact that the church as an institution has much less influence upon actual social reconstruction than have many idealistic groups outside the church.

The church as an institution finds itself operating under a number of pressures from without in the direction of which it has relatively little part. Among these pressures are: the crises that arise within the social process itself that seem to be beyond the reach of conscious or intentional factors, such as the present fundamental changes in social functions and structure; the semi-coercive sociopolitical arrangements, such as the NRA, which have back of them the possibility of force as a form of coercion; and propaganda which consists of an intentional selection of facts, points of view, and interpretations designed to influence public opinion.

Specific suggestions were made as to reasons why the church as an institution has, in a large measure, lost its effective contact with social reality. Among these reasons the sectarianism of the church plays a large part. Another reason is the fact that the ideology of the church is for the most part a survival of traditional modes of thought, reflecting a medieval view of life, concepts of the supernatural, and a still considerable element of other-worldliness, rather than a mode of thought arising out of the significant intellectual movements of contemporary culture. Probably more significant than

these factors is the identification of the church in large measure with the *status quo* of the existing social order. The question may be raised as to how far the church is actually free to act as critic of the ends and processes involved in an acquisitive society, when its support and direction is so largely in the hands of those who are interested in the profit motive. Instances were cited in which experiments in local churches to come to grips with actual social situations were brought summarily to an end when religious values passed the boundary between theory and action.

The group felt that in attempting to analyze its present problem the church has much to learn from history. Using the early Christian church as an illustration, it was pointed out that at the beginning the church consisted of a group apart from the on-going social processes of the Graeco-Mediterranean world, with no sense of social responsibility and with the expectation that the present order would shortly come to an end. During this period the church had little influence upon society. This period was followed by one of interaction between the members of the church as a minority group and the surrounding culture. During this period the members of the church participated in the social, economic, political, and intellectual life of society. It was during this period that the church exercised its greatest influence upon the determination of social ideas, behaviors, and ends. This period was followed by one in which the church became so thoroughly identified with its environing culture that its idealism was swamped. It was the feeling of the group that the church of our generation sustained somewhat the same relation to society that the church did during the period in which it

lost its identity as a minority group subjecting social ends and processes to critical evaluation and reconstruction. The task of the church, therefore, in the present scene is to disengage itself sufficiently from the controls of contemporary culture to re-establish its position as a free critic of social processes.

In the light of these facts, the group suggested three possible alternatives as to the way in which the church might proceed in re-establishing itself as an effective influence in social reconstruction. The idea that the church should be scrapped was not given serious consideration because the scrapping of the church would not contribute to the solution of the problem. Besides this suggestion, the church really faces two alternatives. On the one hand, it would be possible for the church to organize itself as a social and political "bloc." In this case it would be necessary for the church to adopt a philosophy of coercion through the use of various forms of social pressure, which would be opposed to similar forms of social pressure now exercised by other groups in society. This group did not feel that such a program of use of political power is a constructive solution of the problem. The other alternative is for the church as a minority group within society to devote itself to the generation of ideas, ideals, and motives that will be operative in persons who participate in the various social processes, such as industry, political action, international relations, intellectual pursuits, and education. The group unanimously favored this approach.

The question then arose as to specific suggestions regarding the way in which the church might proceed to develop such an ideology and social motive. The following suggestions were offered:

(1) The church must distinguish between church education and religious education. The insistence that the church shall "teach the Bible" may not be religious education at all. It has often been a means of escape from dealing with the

actual realities of the social situation. Religious education functions in all the relations of life and must go on in those processes where life is actually being lived. Not until the church devotes itself to this larger concept of the place of religion in life, can it be said to be engaged in religious education.

(2) It was suggested that the church should shift its emphasis to adult religious education on the ground that adults possess the power to make social changes, as children and young people do not. It was pointed out that scientific investigation has established the educability of adults. The changing social scene throughout the world affords striking illustrations of fundamental and rapid changes that have taken place in adult populations, as evidenced by Russia, Italy, Germany, and to a very large extent in the United States.

(3) On the other hand, it was suggested that the proper approach is through the education of youth, in view of the demonstrated influence of youth in changing the attitudes and behaviors of adults. It was felt that any shift of emphasis to adult religious education should not in any sense involve a lessening of emphasis upon the education of children and young people.

(4) The church as at present organized is not adapted to effecting social reconstruction. The church should start the rebuilding of its organization by setting itself up as a fellowship of old and young within itself as a social community. More important still, it should admit its young to a fellowship for the reconstruction of society in terms of spiritual ideals, in which young and old share together.

(5) The educational technique of the church must be reconstructed. Its traditional technique has been concerned chiefly with ideas and verbalizing about social situations rather than with actually doing something about them. The education of the church needs to develop

techniques for carrying education beyond theory and discussion into action.

(6) It was pointed out that perhaps the most fundamental problem in bringing about these changes is the problem of leadership, which needs to be trained from the point of view of a creative attitude toward religion in social living, and whose chief function will be to educate the constituency of the church in the creative function of religion in social living.

(7) When it came to the matter of specific suggestions as to how these suggestions might be given concrete and ef-

fective expression, the group was least fertile in ideas. The group takes this fact to mean that one of the chief responsibilities of the church is to develop techniques which we do not now possess for accomplishing the ends of social reconstruction. It was the feeling of the group that the approach to such a discovery of techniques should be experimental. The group feels that one of the chief services to be rendered by the Religious Education Association is to discover significant experiments that are under way and to stimulate and organize other experiments that might offer significant light upon procedure.



GROUP ON PERSONAL COUNSELLING

Dr. Edward W. Blakeman and Prof. Harrison S. Elliott, Chairmen

Prof. Harrison S. Elliott Presiding

Present: J. W. Boyer, Pastor, Warren Avenue Presbyterian Church, Saginaw, Michigan; S. P. Franklin, Head, Department of Religious Education, University of Pittsburgh; Robert M. Frehse, Director of Religious Education, Westminster Presbyterian Church, Detroit, Michigan; Mrs. Helen G. Hogge, Mental Hygiene Clinic, (Board of Education) Highland Park, Michigan; Sophia V. Price, Director of Religious Education, Fort Street Presbyterian Church, Detroit; Bertha M. Ronan, Dean of Women, Central State Teachers College, Mount Pleasant, Michigan; K. R. Stolz, Dean, Hartford School of Religious Education; Elizabeth S. Thomas, Director of Religious Education, Episcopal Diocese of Michigan; J. A. Van Dis, General Secretary, YMCA, Akron, Ohio.

The discussion opened with question

5 of the Syllabus (see page 210):

What peculiar problems of personality thwarting are resulting from this transition period? What are the major casual factors? What experiences seem to promise most to meet the needs of the persons so affected? What is the function of the church and the school in these problems?

The problem given most emphasis was that of delayed marriage because of the depression or of graduate education. Mr. Frehse reported dealing with individuals whose marriage had been postponed several years with resulting emotional strain and with the adoption of informal sex relations. Mrs. Hogge and Mr. Blakeman reported having cooperated with parents or with the social agencies to help couples to get married and to deal with the vocational and financial problems involved. Professor Franklin asked if we wanted to make such procedure a recommendation, and the reply was that noth-

ing could be made as a recommendation, and indeed helping to find jobs had been part of the counselling process. Mr. Blakeman also raised the question as to whether the spiritual outlook on life, which had been the stay of our parents or grandparents, was effective now. The distinction was made between spirituality as a substitute for and spirituality as an expression of the finer attitudes regarding sex. Mrs. Hogge and Chairman Elliott suggested that when there is a definite goal to work for in the postponement of marriage it does become a positive factor in personality as compared with the situation where there is complete bafflement and no seeming possibility of solving the marriage problem. Mrs. Hogge said that marriage problems are only a part of the total personality maladjustment which has come out of the depression, and also have causal factors which are not peculiar to this particular situation. Therefore, they must be dealt with on a broader and more inclusive basis.

Mr. Blakeman reported three types of students in university: the ones who had made some kind of positive *religious adjustment*; the radical group who were out to *wreck something*; and the de luxe crowd in fraternities and sororities who take the church *with passive resistance*. It was suggested, if not agreed, that young people say that they have a right to marriage and show definite resentment at the conditions in which they find themselves. The effect of these conditions upon high school pupils and the degree of sex irregularity among them were mentioned. Some of the high school pupils are engaging in irregular practices but find themselves very much upset by them. Mrs. Ronan said, however, that these individuals do not represent the *real problem* because if they are asking for help they are on the way to some kind of solution. What are you to do with the individuals who do not ask for help and seem not to be concerned?

This led to suggestions from Doctor

Stoltz and Mr. Blakeman of the possibility of arranging for definite contacts, *interviews with individuals*, but also to the recognition that these would be effective only if the counsellor were able to deal with the problems, if he were the non-shockable individual, and if he had *no absolutes* in his answer and could at least introduce "treatment." Doctor Stoltz particularly emphasized the importance of being trusted and furnishing the conditions of secrecy. Mr. Frehse said: "We must remember that we are counsellors. Individuals should come to us not so much for advice as for an opportunity to work out their problems." The people who come to counsel on sex questions are of two types: those who have some appreciation of children and of marriage, and others who are simply in sex jams. Mr. Van Dis and others emphasized the possibilities of *sublimation* through a creative program with *dramatics*, orchestra and other out-going activities in which young people could participate. Such supply "status" as well as a means of expression.

This led to the discussion of vocational maladjustment and the sense that at present there is nothing to look forward to. Mrs. Hogge had mentioned earlier that a high school pupil said, "What's the use of working on your studies when there is no chance of going to college?" It was suggested that it was possible to deal with individuals and to help them find in aspects of the school work and in avocational opportunities a chance for expression which gave them a sense of achievement. Whether counselling should aim at adjustment to the existing order or at a concerted attempt to alter the order was then discussed. "Both," said some. Others said that counselling should accept adjustment within the order as its limitation. (Problems along this line were not definitely considered.)

The place of religion in this whole matter was then discussed. The older religion that offered a personal God who told exactly what to do did give a kind

of security which they could not find today, but it did seem that there was a possibility for a cosmic adjustment and for the use of worship which would bring a positive contribution in this situation. Where absent, religion is in danger of descending to the low level of an escape. One raised the question of whether we did not have to have something of the courage of a surgeon in diagnosis. The value of religion as an approach and as a remedy was referred to as often superior to the therapy of the analyst. It was suggested that what was needed was opportunity to work out an adequate philosophy of life; chances for adventure in friendliness; and both social and cosmic orientation. Mr. Blakeman said that it is not enough to do the analytic aspect of counselling. There must be a place for the appreciative elements, and Mrs. Hogge emphasized the appreciative and worship elements. Professor Franklin emphasized the difficulty of securing this in an institutional, rather than a dynamic type of religion.

Miss Thomas asked how amateur may a counsellor be. Mr. Frehse felt the

dangers were greater than the good points, but Mr. Van Dis said we ought to be able by training to multiply more skilled counsellors. It was suggested that the problem of counselling is complicated also because as yet there is no accepted system of records whereby the counsellor may know the earlier history of the individual. In general it was recognized that there were functions which religious institutions had and that they must be careful to limit themselves to things for which they *were prepared* and *to relate* their counselling to their entire program. Particularly important, did it seem to the group, that there be cooperation between the various agencies—school, church, social organizations, etc.—so that there was some hope of developing personality positively through these personal relationships. The discussion had, then, focused upon the importance of such elements as social orientation, actual opportunity for a wholesome and positive love expression, a direction and purposefulness in life, as being essential to personality development.



GENERAL SESSION

Tuesday Afternoon, April 24, 1934

The President of the Association, Doctor Shenton, opened the session:

I don't want to delay the meeting, but while we are getting together, I will take a minute or two to say some things that are not in any sense a review, but perhaps a personal privilege.

We want to keep very definitely in mind the idea that life is itself a unity, and that human life is an integral part of the social process. Perhaps one of our functions is to bring together the specialized thoughts about life and focus them on life as a whole.

I want also to make sure that we keep in mind that the idea of religious education is a unified concept. The function of this Association is to think of it as a unified concept. The idea is to bring together those agencies that are religious, and those agencies that are educational, and others that might not be focused under those two heads, and to see how they can be brought together to enrich life in this social process.

I hope too that we shall think not only of the problems that we face, and perhaps the evils; but that we shall have a mind open to the good things that we can discover, that we can commend and recommend to those who are looking for newer and better ideas and newer and better ways of achievement. I hope that we shall think very constructively these last few sessions so that we can send out from this Association some word of reassurance as well as, perhaps, some of criticism. The world seems to be rather full of criticism right now. Perhaps it needs a little reassurance.

There were several things brought out in our discussions on the problem of bringing close together realism and idealism. It cuts right across the whole picture we want to keep in your mind during the whole discussion: The problem of bringing together in the community all

the leadership that is interested in the development of life and personality and its adjustment as well as ways and means of trying to get a consensus of thought leading to a certain amount of cooperative action in specific communities. The emphasis not only on doing new things, but doing some things better, is worthy of our thought. Some things are being done, but not as well done, or as thoroughly done, or done in the best way.

The question before us in various of our discussions has been this: "What is the difference between education, among those institutions that we think of as public and those that are sectarian?" That is a very real problem. I suggest just one thought. I read with a great deal of interest in this morning's paper a remarkable chapter from Secretary Wallace, which I mentioned in one of the sessions, calling attention as a public official to the more or less common cult of paganism, and regretting that there was no common expression of all those who are religiously minded and who are endeavoring to do things that are not pagan. It was calling us to come together on those things that we have in common in our idealism. It seems to me that we ought to have some answer to this call that appears this morning in the paper from a national official. I don't mean specifically, but in our thoughts and in our messages.

We are going to have presented to us at this time a review or summary of the sections this morning. As I understand it, it is not to be so much a report of each sectional meeting, because there was something of common thought in the sections. We hope that we will get the heart and core of it. There seemed to be a lot of thinking, so getting the heart and core boiled down was not an easy effort.

I will present one of the chairmen of the program committee, Professor Elliott, and he will lead our discussion.

DISCUSSION OF REPORTS FROM THE GROUP SESSIONS ON THE DISTINCTIVE RESPONSIBILITY OF MORAL AND RELIGIOUS EDUCATION IN THE CURRENT ECONOMIC AND SOCIAL SITUATION

Chairman Elliott: The Program Committee and the chairmen and associate chairmen of the groups met at noon to see what major issues were discussed in the groups this morning and to compare notes. They do not have, in any sense, a formal report, but out of the suggestions of that which was discussed in the various groups, there seem to be eight issues which were discussed in more than one group. It seems to me that we will get our best results this afternoon if we will make our reports group by group, a point at a time, around these questions. They are:

(1) What factors in the present situation must we keep especially in mind? What is the present focus of difficulty in individual development and in social reconstruction?

(2) Why are the churches, schools, and other educational agencies so ineffective in influencing social action? in helping individuals in personality and character development?

(3) What are the distinctive functions of educational leaders and agencies in meeting this situation? How do we define ourselves as educational leaders in educational agencies as we engage in the social economic task?

(4) What changes and adaptations are necessary in the educational agencies, in order to enable them to meet their distinctive responsibilities in helping individuals caught in the present situation? to meet their responsibility in effecting the changes necessary in the social order? What can be done to help individuals?

(5) What is the inter-relation of work with individuals and efforts in remaking the social order? How do ideals operate in individual development and social reconstruction?

(6) What limitations, if any, do public agencies of education, such as the school, have in dealing with social issues which are not found in voluntary agencies, such as the church?

(7) What distinctive contribution to the solution of personal and social problems is brought by religious experience? What distinctive elements are furnished in the process of individual development and social reconstruction by those who are religiously sensitive?

(8) What relationship is necessary between the various educational agencies, and between

educational agencies and business, government and other forms of community functioning?

The first part of this session ought to be a representative discussion. We are trying to find out what happened in the various groups, so I suggest that you introduce your contribution by the name of the group: the group on Character Education said—The group on Education in the Church and Synagogue made this point. Let us begin with question (1): *What factors in the present situation must we keep especially in mind? What is the present focus of difficulty in individual development and in social reconstruction?*

If I may report for the group on Personality Development, of which I was one of the chairmen, our group focused on three problems: (1) delayed marriage of young people, who under normal circumstances, would be ready to marry; (2) vocational maladjustment, partly among young people who feel that they are not needed in the world and there is nothing for them to do, and partly among older people who have lost their jobs; and (3) bafflement in regard to the meaning of life, growing out of inherited notions that if you are good you will be prosperous and nothing will happen to you, and the whole basis of religious life is upset because individuals think they are still good and not any longer prosperous.

Mr. Artman: Our group on Social-Economic Reconstruction focused on certain aspects of education in the church in relation to the social-economic situation, particularly the business of education to analyze the results of the economic process in personal social worth, and in relation to the welfare of all persons.

Mr. Mayer: I thought our group, concerning which Mr. Artman has just reported, were definite enough in our dis-

cussion, dealing as we did with the changes in our actual economic set-up and relationships which were necessary at this time.

Doctor Hartshorne: I am interested in the second question: why we are so ineffective at the present time in helping individuals in character development. There was one point brought up in the Character Education group that fits into this picture: namely, the recognition that character grows through participation, whereas in the average church or school there is very little opportunity for participation. Consequently, the achievement of character differs under such a school situation. It tends to be too abstract for the type of experience to come into being in which character is achieved. I think a second point applies to other questions; that is, the fact that when you get through with such a process and lead the group to the formulation and adoption of ideals, there is a throw-back from the youngsters who go out into life, that the outside world is different. You might say that destroys what the school is intended to produce. Further, so much that the church in particular sets forth before the children as possible for the better life is so Utopian that there is no relationship between the vision that the church offers and the actual situation which the world offers.

Rabbi Landman: In the group that discussed education in the church and synagogue, we found that one of the chief reasons for the ineffectiveness of the church as an institution is that in a large measure it has lost its direct contact with social reality. One of the reasons that was brought forth was that there is too much sectarianism in the church; there is no unity of action. Second, the theology of the church is for the most part expressing a medieval view and not one that wrestles with the situation as we find it today. Another cause is a very considerable element of other worldliness that causes the teaching of churches to be ineffective, when the student meets this worldliness in all its aspects as we know

them. There was another thought—that the church seems to be satisfied with the *status quo*, not so much because the leaders and ministers are satisfied, but because there are outside forces operating, and using the terminology that has been used here, that the profit motive limits the direction the teachers of the church, viz., the ministers, would give their communicants.

Chairman Elliott: It is rather interesting that in the group on personal counseling this same issue was discussed. Our group discussed the unwillingness of people in counselling to deal with the cold facts as they are and to attempt to help individuals to make adjustments to the situation as it is. As a result there is a tendency to hold up some kind of an ideal which is out of relation to actual life and which really puts people up against harder difficulties than they have a right to be put up against. Our group recognized the practical problem of people who have developed ideals, which conditions in the world won't let them work out.

Mr. Artman: In the group on Economic and Social Life, the same question came up, that much of our training for the economic life is of such a nature that no sooner do the young people, men or women, get into the business situation than they find that circumstances there are other than they thought, and sooner or later they draw away from their philosophy of life. The ideals, with which they went into the business situation, are gone and they are involved in wholly different ones.

Delegate: In this same group, the opinion was expressed that the church fails to recognize that the personal approach is inadequate because the individual is "caught" by the system and is helpless. Isn't it true that as compared with other agencies, our time element is so small? The church school on an average has the children an hour and a half a week for religious activity and the public school or the home has them a considerably longer time. The same is true of the

adult. The time element seems to be an important item.

Professor Shenton: One point suggested by someone was to recognize how much idealism grows up out of secular education, while very frequently the church seems to lack that same idealism in a program of action. The suggestion was that perhaps the idealism drawn out of the secular approach was sort of an addition, and perhaps the lack of idealism in the so-called "church folks" is due to this failure to connect their Utopias with the conditions of the actual world. I don't think that we are going to solve this matter of reconstruction until we deal with the primary force; that is, the industrialists themselves. We are thinking in terms of individual churches and schools, and we are not dealing with the real key to the problem, such groups as manufacturers associations, the State and National groups. We need to educate them a little, and I think we can do it.

Mr. Mayer: We can get at this in a different way. There needs to be a greater cooperation between men of science and of industry, who have at their finger tips the statistics which refer to the next steps, and the agencies that have to do with evaluation and motives. No one alone is able to carry on at a time like this; each must make a contribution toward a much larger enterprise.

Professor Bower: There was considerable body of opinion that the frontal attack should be on the adult who actually possesses the power of social reconstruction, and the idea was supported in our group on Education in Church and Synagogue by two bodies of facts: The scientific return on the educability of adults, which suggests the shifting of the load of education over a much wider span, in fact, quite beyond the age limit on which we have pyramided education; and second, the rather striking illustration of rapid shifting of the social mind and social behavior in such experiments as Sovietism in Russia, Nazism in Germany, and Fascism in Italy, and certain funda-

mental changes that are shaping here. On the other hand, there was developed a point of view which I think was of equal strength, viz., that the approach should be to the adolescent, and this possibility was defended, on the objective fact that adolescents do greatly influence the adult point of view and adult habits. That was not elaborated beyond the fact that it came about probably through pressure which adults feel they must take into account in adjusting themselves to a changed viewpoint in life.

Delegate: I would like to make this one addition. The group which emphasized adult education was anxious that this should not be understood as involving any lessening on the education of the child.

Chairman Elliott: Were there other suggestions on Question 4; *the changes and adaptations necessary in the educational agencies in order to enable them to meet their distinctive responsibilities at this time?*

Delegate: The group on Social-Economic Process got at that in this way. One individual brought it out rather clearly that we should make a blue print of just what we want to accomplish in the way of personal development and of social change, and that the educational agencies should accept responsibility for that. To the claim that we should "stick to our last" and preach the gospel because that is what the people want to hear; that the educational folks do not know how to make the blue prints for personal-social values, they recognized that there ought to be alignment between the educational groups and these groups in making the blue print.

Rabbi Landman: The suggestion that perhaps we ought to make a clear distinction between religious education and church education struck all of us as clearly expressing the idea, viz., that perhaps our education, which we call religious, is merely instruction in such things as constitute the direct life of the church, but which have no effect on the

moral issues that confront the people today.

Mr. Mayer: Here is another idea from the group on Economic and Social Reconstruction; that religious education agencies, such as the church, ought themselves to become laboratory groups in the religious-social life. For instance, the church as employer was one illustration. The church engages in the employment of labor. It was hinted that in many ways, perhaps, churches are way behind in dealing with employees and in adopting progressive methods, etc.

Rabbi Landman: I think the group on Education in the Church and Synagogue has another suggestion. As the church is organized now, it is not adapted to this function of social reconstruction. Two suggestions were made: first, that we ought to carry forward with more intelligence and system experiments in organizing the church as a community, in which adults and young people would share in determining the industrial and other functions of maintenance, program, finance. Our group thought there ought to be the reorganization of the church as a fellowship in which young and old would join. The other suggestion was this: A realization on the part of the church and synagogue that we need to develop, as we have not developed, a technique for carrying over education from the realm of theory and ideal into action.

Delegate: Our group on Character Education is a good illustration of that. We got on very well when we discussed this problem in a kind of abstract framework, but when we reached the point of asking ourselves, now what specific suggestions have we? how would we do this? we were baffled. Our group feels that we don't yet know how to cross that line, that frontier line between ideals and actual specific behavior.

Chairman Elliott: Let me remind you that we are thinking about questions to which the Association should give definite and experimental attention.

Doctor Hartshorne: One of the school

men in the Character Education group brought out the point that not all public schools are to be put into the same category; that there are distinctly progressive things going forward to encourage the child in economic responsibility. For instance, certain schools have supply houses that are controlled by the children. The children are financing them, running them, and lending the proceeds.

Doctor Blakeman: Our group on Personal Counselling felt that part of the difficulty grew out of the fact that the counsellor has not decided whether he as counsellor should aid the existing order or should work to change, correct, and complete a new order?

Chairman Elliott: It was evident that this question of skill was very much to the front in the group on Personal Counselling. It was recognized that leaders in church and school tended to assume they could do personal counselling without any special training. We, fortunately, had in our group one who reminded us how complex and difficult counselling is and that we had no right to deal with this in education, unless we knew how to counsel. We recognized also that in voluntary institutions that we were often so engrossed in keeping the bills paid that every bit of energy went into these things and we did not have time to give to the very things for which we exist.

Professor Shenton: I visited several of the groups this morning and a question rose in my mind as to whether religion could be institutional and continue to be religious.

Rabbi Landman: On this matter of leadership. I think I am interpreting the group on Education in Church and Synagogue correctly when I say we were unanimous that perhaps the most fundamental problem of all toward bringing these changes is the fact that our leaders—that means the clergy, the rabbis, the leaders of religious education in our religious schools—have not been trained in developing a creative attitude which ties up religion with social living. Some in

the group went so far as to ask us to look into some of our seminaries and find out what they are doing. How are they providing leadership that will create an attitude toward social living by way of religion and its application? One man said very significantly that perhaps the church ought to be investigated.

Professor Bower: I think there is still another point from the Church and Synagogue Group which raised the basic alternatives which the church must face. One alternative, of course, is to say that the church can't make good on this kind of problem. Therefore, in view of the fact that one function after another has shifted from the church to the school,—philanthropy, etc.—perhaps the church should face the fact that this function of inculcating ideals and making them effective in social life should also pass into the hands of the so-called secular agencies. But that view did not receive any support in the group. The feeling was that the church as an institution has untold possibilities. But two other alternatives were debated at some length. One was as to whether the technique or procedure should take the form of organizing a bloc of political power which would bring to bear on these social issues the present power resident in other agencies along with the power which the church could organize as a bloc. That alternative, too, was sharpened and described and debated. The third alternative, which this group unanimously supported, was that of the church's devoting itself to the cultivation of social ideals and the development of social motivation, feeling that it would do its best work in social instruction.

Chairman Elliott: Professor Bower's summary raises questions 7 and 8 which perhaps we can discuss together, and on which some contribution has already been made: *What is the distinctive contribution of religion and of religious education, particularly as found in the institutions of religion, the church and synagogue; and second, What relationship is necessary between the various edu-*

cational agencies, and between educational agencies and business, government and other forms of community functioning?

Mr. Artman: Our group talked of this and I think fairly well agreed that in a great number of instances where we tried to approach the problem, we got off on discussion of various economic theories, trying to balance one system with another. Our job is to evaluate these in terms of personal-social growth. If we "stick to our last" of valuing, we can then test them. In our group the statement was made that a thing might be partly good and partly bad, and we had not waited to weigh one against the other.

Rabbi Landman: As far as the system is concerned, it makes little difference what you call it. You can call it by names that are as different as the ends of the poles; capitalism, communism, or any other "ism." The important thing, I believe, that concerns us as religious educators, is the type of individual who will man the system. If religious education can produce the type of capitalist, or the type of communist, if you will, who will lead and advance his movement in the light of the ideals that religious education holds before it, then I think the social order will move on very well.

Doctor Blakeman: I am for all that, but I would like to be able to judge the system that we live under by the character or type of life it produces, because it seems to me that up to date we have accepted the system, whatever it is; in one country one system, in another country, another system; and then we have sought to teach idealism through education and religion. We find these systems turning into chaos because we have the idealism and can't produce the great souls that will prevent them from solidifying.

Dr. Samuel J. Harrison (Albion College): But we didn't reach any conclusion as to how education itself might affect the existing structure.

Professor Cole: I think you are right.

One of our men spoke of it. He told the story of a young man who was taken out of a college and sent into a "wet" area, where the old political code was strong. Though "dry" he has established himself so firmly in the community by sheer force of conviction to ideals that he has actually changed the whole atmosphere of the community.

Doctor Hartshorne: The feeling that religion perhaps may make its chief contribution by training individuals who will support anyone who endeavors to carry out his moral convictions in a hostile order.

Chairman Elliott: What adaptations and changes are necessary? What is the distinctive contribution that education should make? Is there anything else that we should underline? We are asking the question as to what can be done in order to make education effective in social reconstruction. We are not satisfied. We want to know adaptations, changes, different notions as to our functions, and the elements that would be introduced into the process. What other suggestions are there?

Delegate: I was not here yesterday. What bothers me a little bit is this: I am not sure whether we are working on the assumption of the validity of a reformer's technique for improving society. Isn't the better suggestion that we will gladly interest ourselves in this good society that we are talking about? Should we not focus on this notion of turning out personalities that would be open-minded, pioneering, etc.? If, on the other hand, we have more of a notion of crises and of revolutionary techniques, feeling that for all our optimism the Chamber of Commerce is not going to relinquish much of the power and that a struggle is necessary before we get this good society, then our task is quite different.

Professor Cole: I am thinking of three or four fine young fellows in their teens. What is their reaction to the industrial system and the way our capitalistic order

has been treating them the last three years? They have been so ground down by our civilization that they broke some statutes and found themselves in the toils of the law. I find that some of them are becoming so confirmed in their anti-social attitude that they have no desire either to fight the economic order any longer or to have any encouraging word for either church or school; but they are rather comfortable, with full stomachs and clean quarters inside of prison walls.

Professor Harper: I think that we should remind ourselves that religious education has made a large contribution to changing the present social order. Men like Roosevelt, Wallace, and all these men are part of the church—I think we fail to realize that the church has made a change through individuals—making it more Christian. We ought to give credit to the church for this contribution.

Mr. Artman: I don't believe it came up in the group I was in, but I wonder sometimes whether we sufficiently consider the rapidity of the change, for one thing; and that the changes that take place are more by way of what you think of as program than you usually think of as education. Many of the very rapid shifts in our social order, while there may be considerable background just burst out.

Chairman Elliott: It seems to me there is a question which we haven't looked at and which I expected would be before us yesterday afternoon. I have a number of friends who, if they were here, would say that this was a very sentimental and unrealistic discussion that we have been engaging in; that the only kind of education that would be effective would not be education at all but political pressure and control such as is represented in Germany. And another group would say that even that wouldn't be effective. The only thing would be not a commitment to violence, but a willingness to use violence if that became necessary. If there were time, we probably would want to discuss in a later session whether or not we are

on the wrong trail in considering education as a possible method of effecting social change.

Professor Cole: We had a good illustration yesterday in Doctor Hartshorne's report about going to the State house and insisting on certain legislations by which the church men, by concerted action, succeeded in putting through the law. I should say that the way you put the question indicates the difference between action on the line of evolution and the line of revolution.

Chairman Elliott: May I focus one other question? Our group on Personal Counselling felt that religion, or a quality that they call religious, had something to contribute to personality development, because personality development demands a certain degree of cosmic as well as of social integration. Unless individuals were attuned to a religious relationship and had made a very definite adjustment to the universe, or, what we call in religion, God, that we would not develop the best personality. On the other hand, your group, Doctor Hartshorne, were discussing the maladjustment between the individual and the ideal, the relationship between the degrees of maladjustment and social readjustment.

Professor Cole: In other words we must recognize when the introduction of

the concept of God and the values that surround that concept become an escape from reality, and when they become a source of strength in meeting the issue of life. I think that is an unsolved question that we might save for future consideration. Suppose you are out on the battle front where you are meeting young people and adults constantly, and you have these ideals, objectives, and purposes, that you set out. They come along the way with you and they are for the time being contented with those ideals. They have accepted them through educational processes. The next thing they say to you is: What can we do? We reply: Wait until the evolutionary process catches up with these ideals. We are caught in that and if we can't have some program of going forward from our incentives, our motives, and our ideals into some practical and actual application of them, our education slips. And they say: This is education—but what good is it?

Chairman Elliott: I don't believe there is anyone whom I know who is just waiting for a thing to work on it.

We shall need now to close this part of our discussion and turn to the consideration of the next main topic in our Conference: namely, the Development of an Adequate Leadership to Meet These Responsibilities.

THE DEVELOPMENT OF LEADERSHIP IN THE EDUCATIONAL AGENCIES TO MEET THESE RESPONSIBILITIES

Chairman Elliott: The following is the suggested syllabus for this discussion:

(1) Report of Typical Illustrations of New Trends in Leadership Training.

(2) Discussion of Illustrations Given.

a. What is the practicability of the individual supervision type of technique in the development of leadership in the average church, synagogue, or other educational institution dependent largely upon volunteer leadership?

b. What are the possibilities of the use of case material in training leaders?

c. What is the practicability of "in-service" training of leaders in the educational agencies, and how desirable is it?

(3) What are the possible next steps toward a more adequate plan of leadership training than that involved in the use of systematic courses?

(4) What special qualifications must leaders

have to meet the present responsibilities? What steps can be taken to secure a type of leadership which is adequate to the present responsibilities of the educational agencies in relation to the current economic and social situation?

(5) What changes in the training of professional religious workers are necessary, if they are to lead in enabling the church and synagogue to meet their present opportunity?

We will hear first from Dr. Hugh Hartshorne of Yale University Divinity School on item 1, *A report of typical illustrations of new trends in leadership training.*

Doctor Hartshorne: It is quite curious that in those courses in which we en-

deavor to teach what we call creative methods, we continually deny these very methods by the way we conduct the courses. We are asking our church school teachers not just to tell their pupils what they should think and do, but to help them to get experiences; whereas in the classes where we are teaching the teachers, we adopt these very methods that we have condemned. We have discovered that it just does not work. When we look around and hear these teachers teach, we find they are doing the same old things, and this is not surprising because they simply carry out what they see us do. I think the International Council of Religious Education is just as much dissatisfied with the results of this type of leadership training as we are. I want this afternoon, however, not to refer to the general program of leadership training in the churches, and I am not going to discuss the general situation in the country, but to give a report of some local experiments. The illustrations I shall give are just the ones I happen to be acquainted with, but similar experiments are going on in other places.

The first one has to do with a training school in New Haven. This training school has been going on for some years. The secretary of the local Council of Religious Education has been making a study of the results. Her study has included a number of typical communities. She studied their procedures at all points, their leadership, and so on; and over against this general picture of need, which throughout is specific, she made a study likewise of what had been done to make the training school successful, and particularly the leadership training courses which appear here and there in the local churches. You can see that between those two sets of facts, the facilities for training and the need for training, she could discover just where the needs were. On the basis of this study of leadership training, as it has actually been going on, some changes have been introduced into the leadership training proc-

esses, which I am to report to you.

Some of the needs for change that turn up are those that you find elsewhere, no doubt. The ineffectiveness of the lecture and discussion classroom features of the training classes was observed. The lack of motivation of the church school teachings was noted. The teachers did not put enough thought or time to prepare themselves. No guidance and specific lesson plans and no practice teaching were provided. There was obviously need for thinking of religious teaching in terms of personal growth. The teachers themselves were unable to gather useful information about their pupils, nor did they possess any particular zest for such information which other people gathered. It was quite obvious that most of the teachers were untrained; neither did they have any technique of studying local church situations and problems, nor was there an adequate method of training workers in these churches.

The first step in making an adjustment to that situation was to do what has been done elsewhere, viz., to introduce a type of course which was based on the observation of teaching done in the city. For the teachers of these courses, the city selected three outstanding teachers in New Haven, highly competent in three different age groups. This course consisted, in the first place, of going to where these teachers were teaching on Sundays. In connection with each observation, the preparatory class session of the training group discussed what they were to observe. After they had observed, members of the training class came back and discussed what they had seen, endeavoring to develop out of that observation a set of principles that might apply to their own situations. And after that observation was over and they had endeavored to see whether the principles which they had discovered could be used in the guidance of their own teachings and in their efforts to carry on their experimentations, they had again the assistance of these same leaders of the training class. Valuable

results accrued from that particular type of experience. You can see that it is limited in scope.

A second type or second level is represented by a rather typical method in use in a single school, in which there was an effort to provide the entire group of teachers in the school with some kind of assistance. No director can supervise the leaders of all the classes in that school at the same time. There are too many of them. This director assisted them by providing suitable experiments, getting the teachers to visit other Sunday schools, insisting that they visit in the homes of the parents twice a year and should keep a case record of each child. She provided for instruction in teaching and practice in the use of materials and skills which they themselves tried, such as modelling with soap and various things of that kind, and helped on the accumulation of resource materials and pictures.

A still more detailed investigation has been carried on this year by a student studying at Yale who has had a very interesting opportunity. She has taken the criteria for good teaching, as outlined in the book, *Case Studies in Present-Day Religious Teaching*. With these criteria as her basis for judgment, she has, in the first place, reported in detail each class session that she visited; in the second place, typed these reports; in the third place, gone over the whole report with the teacher and helped the teacher to see the points of criticism and to focus attention on some certain one of the criteria. In the course of her effort to do this, she has subjected herself as supervisor to these same criteria. She insists that she herself, in her contacts with the teachers that she supervises, must observe these same criteria of good method and keep a record of her interviews. Thus she is able to check herself as to the extent to which she is using these methods. She finds it possible, through her skill, to bring these leaders themselves into a more creative frame of mind, to give them greater confidence in themselves and to

get them to recognize the value of their own teaching. So far as it has gone it has proved to be satisfactory. Some of her work is at one hour and some at another. She can really take three teachers a Sunday and is carrying nine teachers in this process. But as we frequently have to explain to people, that as you place one teacher so trained here, and one there, through a series of years you have some source of influence which radiates to the other teachers. In such a process you have more demand come to you from the teachers themselves than you can possibly fulfill.

I would like now to have Mr. Earhart of New Haven report an experience of his own along this same line.

Mr. Earl Earhart (New Haven, Conn.): I have been having a specially good time at this conference, because the problems you are discussing represent the very experience through which I have been passing myself in my own church in the past year. I myself tried to bring about certain changes in teaching. I am going to try to report the work of a year and a half, not all my own work, but work of two supervisors who were attempting to supervise the work of three church schools. That is a complicated problem right at the beginning. I shall not take time to tell you how the work began. That in itself is interesting. When they asked me to come into the picture, it was not for the purpose we are now trying to describe. It seems to me that the church faces that same situation every day: Someone being called in to help and then seeing certain changes that the one asking for assistance never contemplated. This work was started, not with the idea of imposing a program from above, but with the notion of developing a program out of the immediate needs of the supervisors and of the teachers.

Now I am going to point out some of the problems that we faced. The first problem consisted of church boards, church school teachers, and parents. There was a prejudice among them for

certain things; there was a prejudice against certain things; and when we traced those prejudices back, we found that they came from their background experience in the church, from their home training, from other factors of that sort.

The next problem was that of influencing the teaching staff; and then we faced the problem of adjusting the program to the needs of the pupils.

We began by asking: What are the needs of this group? Remember, I said we did not state definitely that this is what this group needs, but rather that we want to find out what they need. First, what do they know of content? Secondly, what is their behavior? Is there anything lacking? What stimulating influences from home and school are present? Is there anything which the church can add, which they are not experiencing? The first difficulty encountered was in parental attitudes. Then the Board began to get excited and to ask what we planned to do. We tried to explain. The net result was they tied us around with a woolen string: "This you can do, that you cannot do." First, you must work through the supervisors; that was one of the conditions we had laid down. Secondly, you may observe but don't bring a great many additional observers with you. Third, you shall not go into the homes, because we don't want a disrupting influence to come from the outside. After having tested the children, we began with two teachers who knew nothing about a clinical approach and who only knew the older forms of teaching, by which they had been taught. To remedy that condition, we invited in a professor who has a gift for telling Bible stories. He told a series of stories. We hoped for some sort of activity on the intellectual level in addition to what we were endeavoring to do in the matter of giving guidance.

The boys and girls differed. The girls went to Sunday school one Sunday when a teacher was telling about the missionary teachers in India, and some of the chil-

dren came offering to forego one or two meals a week to maintain this teacher. The teachers became so horrified because the girls wanted to study that. Why, we have to study the life of Christ, they said. They did study the missionary situation and finally, on their own initiative, the pupils came to see Jesus himself was a missionary and that he was doing the things the missionaries were doing. The boys, however, as we said, fell for the Bible stories. Now the leaders, both the directors and the teachers were determined that the class should dramatize those stories. The boys set their feet like mules. "No dramatization for us." Two Sundays were spent on that. One of the boys said he knew what he would like to do; he would like to study the geography of the country in which Jesus lived. That group of boys then decided to make a bas-relief map of Palestine. The teacher, or rather the teachers, were forced literally into the background, because, in their determination, the boys carried the teachers with them. They have actually made a map; but, in addition, they know more about the life of Jesus than is demanded by the curriculum for two years of work, and they still have a few weeks of the year to go.

I have told you just as much of the story as I think you ought to have to understand what we have done or are attempting to do. We attempted to guide the teachers through our weekly conferences, in which they reported what they understood their procedure to have been and this was placed over against the report of our observation of their procedure. Two pictures were painted each time. Then we attempted to evaluate; first the reaction of the boys; secondly their own impression as teachers, their own feelings of failure and of success; and then third, in terms of what the boys needed. The supervisors themselves came in for a share of guidance. The dean feared that the Beatitudes and the Ten Commandments would lose out in this process. If he had waited patiently,

both the Beatitudes and the Ten Commandments would have appeared on the horizon of the group. But no, they were thrust in by the leaders. And then followed a series of conferences with the directors themselves, in which we had to follow the same process, painstakingly inquiring into what they thought they were doing or had done, as compared with the other picture that the observer had. In other words we were attempting to educate; that is, to make them see their problem in a better light, a better perspective.

Chairman Elliott: We have before us three or four samples of attempts to deal with leadership by working on the actual situation as it is faced by the teachers. The questions which are asked in the syllabus for our discussion concern the practicability of employing this type of training methods as a solution of the leadership problem. I think we would admit, probably, that if this kind of work can be done, it would be more successful than the ordinary training of teachers through systematic courses of study. We are really asking whether the educational principles, which we would apply ourselves in teaching a group in the church school, can be applied in the development of leaders.

Mr. Johnson: I should like to give an experience in this field that we tried in Chicago. We are in the Department of Christian Education of the Church Federation. This year we are inaugurating new groups in this technique by bringing together for seminar conferences the teachers in the week-day schools. It is an entirely different problem. They are coming together very much as we come together here. They put upon the table their actual problems as they arise in the course of teaching. There they are analyzed by the group, the experiences of different participants are shared in the solution of their specific problems. The problems are lifted out directly from their own experience in week-day religious education. The pattern, I think, is a little different from any

of these that have been described. It is too early to give any critical opinion as to its fruitfulness, but the initial returns are very heartening; and I predict, on the basis of these returns, that this technique will become an operative technique in this department.

Doctor Hartshorne: I think we should advance in this general direction, if we are to overcome the limitations of the systematic course method, which has characterized the major part of our leadership training work. Now we are beginning to get developments in this other field and what I reported was merely typical of what is now developing. All of our teachers should be trained by these genuinely educational methods instead of by the methods which seem to have blocked their progress.

Professor Bower: I think that this seminar idea is an excellent one. The problems come in and are analyzed and the results can be used directly in the teaching.

Delegate: I am just a minister in a small town of five thousand people, and I don't know whether I could send any one of my teachers to observe classes in our town from which they would get anything.

Chairman Elliott: Would you think it was worth sending some of your teachers to Flint or Detroit? We did have people come to Union School of Religion from some distance. I realize it is easier in metropolitan areas for the teachers to visit other schools. But would it be possible within a twenty or thirty mile radius to find something?

Delegate: Just off hand I would say the best place that I could send a teacher would be to Detroit, which would be a distance of sixty miles. I believe it would be worth while; I am not questioning that at all. But are they uprooted enough to get out and do it?

Doctor Hartshorne: One of the most fruitful experiences that I know is that of one or two churches that have together sixty or seventy teachers. At least once

a year they go to visit Riverside Church School in New York. Now why was their going to see and report on it so helpful? They get much out of such a visit when it is properly conducted. They can see what is happening, and, provided they are properly guided, will obtain much good. Time spent that way is well spent.

Professor S. P. Franklin (University of Pittsburgh): On this matter of visitation, a group of churches in Pittsburgh arrange for one or two of their teachers at a time to visit as a regular part of their system. They tell them where to visit; they have a dozen or more churches to which to go. We don't have many places where we can see high-class teaching. I think there is a value in observing the other fellow even if he does things worse than you do them. You are disgusted into doing a better job yourself. It rather stimulates the teachers to thinking even when it is negative. And then just to become familiar with what your neighbor is doing is an advantage. There is a great lack of cooperation and coordination. The denominations are going their own way. This makes for some relationship.

Just another thing comes to my mind. I find that the point at which the teachers are having the greatest amount of difficulty is in using the printed material that is placed in their hands.

Doctor Hartshorne referred to the fact that if we could get one teacher a year to do a progressive piece of work, our teacher problem would be solved. But attention would have to be given to the election of teachers. The usual approach is for the pastor to ask from the pulpit for persons to join the leadership class. The hand-picked method is the one we have to use. The very selection of people will greatly help us when it comes to the matter of training. We did find in a community of five hundred homes that 80 per cent of the parents did not know the name of their children's teacher.

Rabbi Landman: I might suggest

something that we are doing that may help. We have among the liberal synagogue a conference of twenty-seven congregations; and four times a year we have a teachers' institute, held on Sunday afternoon when we are not instructing. One of the methods we have for what you call leadership training is this: We take a lesson for example on Amos, and we have a demonstration given by a teacher who parallels the second grade of public school, and by one who parallels the seventh grade, and by one who parallels the second year of the high school. In that way the teachers are given an example of how to teach a lesson by people whom we have judged to be expert teachers. We do this very seriously, because we bring groups of children from another section of the city than the one in which the teacher instructs, and each teacher proceeds to teach the lesson in an expert manner. I find that that system has helped immensely.

Chairman Elliott: One often sees his own errors in someone who does a thing more glaringly wrong than he does. It is the fact that you see the teaching in operation, when you are not yourself responsible, and therefore can look at it more objectively.

Mr. Mayer: It seems to me in every community there is an opportunity to observe good public school teaching. You find in some classes the most stereotyped type of work, but in others there is the more creative type of education. Then the problems are not so different. It seems to me that Sunday school teachers, during the week, could go into public school classes as observers, and then come back to review what they had been seeing, make comparisons, and discuss the good and poor points in the teaching.

In a number of leadership schools there is an opportunity to engage in teaching under supervision, and also to observe teaching under guidance. We have under the International Council of Religious Education two or three demonstration centers. The classes are usually in the

children's division. These teachers in training come together under the guidance of persons who are in the demonstration schools. They are given an opportunity to observe those who are teaching in the demonstration school. I am sure that is true in other schools.

Doctor English (Chicago): I was not in when the discussion began, but it seems to me that we in the Methodist Board of Education are working on this that has been pointed out as a need and are making a beginning in it. The problem with us now is a lack of sufficient numbers of people who can spread and give direction to this sort of training. I know within the last four years there has been a very decided change in the approach and the emphasis on this matter.

Chairman Elliott: In other words, this is taking advantage of a demonstration school and of a period of concentrated training day after day.

Are there any other people who have tried what Mr. Mayer has suggested—visiting public schools?

Professor Cole: We have a small committee in the metropolitan area in Philadelphia who are interested in creative teaching. Doctor Lotz is the main mover in the group and most of you probably know her and know of her fine book. Among scores and scores of churches with which we are connected, we have listed six teachers who we think are doing first-class teaching work. It sounds rather highbrow. As a matter of fact we are not interested for our group in the ordinary teaching that is considered successful from the viewpoint of local pastors. Of these six that we have discovered thus far, doubtless there are others—two are in Quaker schools, one in a private school, one in a public school, and two are in Episcopal churches. What we are doing is studying these six, and the fine process they are using. They are not all using the same pattern by any means. Two of them are using historical material

primarily in their teaching; two others are orienting themselves in the living issue in the lives of their children. Our main difficulty in getting other teachers to observe these successful teachers is that we touch the superiority sense of the teachers and they are not inclined to look with favor upon their personal need. It is very difficult for us to get them to feel disposed to want to visit these teachers. They have a feeling that no one can teach them. We are trying to make it easier by having superintendents look around for substitute teachers in every school, teachers who are ready and at hand each Sunday at a week's notification to teach where a teacher spontaneously is glad to be released to go to make personal observations.

Rabbi Landman: Professor Bower thinks I ought to state this also from our experience in the synagogue. The first requisite for a teacher to receive an appointment in one of our religious schools is that he or she is a part of the public education system. First, we are going to find a teacher whose business is to teach and who presumably knows the technique of instruction. Then, as far as the content is concerned, we will take care of that. In this way I think we have excellent teachers. We have nineteen teachers in the religious school in our Temple, and there are twelve or thirteen whom we would keep under any circumstances. And we pay them.

Delegate: Just to add another instance of the use of public schools: I faced the problem in training Sunday school teachers of where to find a good place for the observation of teaching. I found that the best place in town I could locate was the public school, particularly classes that were using some kind of socialized recitations either in history or health work. Much to my surprise, the cooperation of the public school authorities was obtained. When we said that we wanted to demonstrate to our Sunday school teachers, they prepared the way in very satisfactory fashion. The only difficulty was that

they had a tendency to put on a particularly effective piece of work for our particular benefit rather than let us see the regular teaching.

Doctor Hartshorne: Perhaps it might be wise for us if we could discuss the problem of beginning to develop adequate training for the country as a whole. I don't know how many of us realize the dead level of monotony of the teaching in our Protestant schools. If you visit from church to church, and take church schools by and large, you wonder why the children go Sunday after Sunday. We must have religious training of the youth if we are to have any kind of successful religious life.

There are certain features that we would perhaps mention offhand that we ought to bring together in a program. We would all provide for practice under supervision. Second is demonstration, whether we do good teaching or poor teaching, so that those who are learning how will analyze and appraise it, pull it to pieces, to discover the facts. Third, experimentation. Somebody has got to advance, continually advance, beyond what we now know. So far as I know there is not in existence at the present time a genuine experimental school of religion. I hesitate to mention a particular book, entitled *Case Studies in Present Day Religious Teaching*, prepared by myself and Doctor Lotz, but it does present in detail contrasted procedures in teaching, good and bad, so one could actually gain some insight in this indirect way of the difference between good teaching and bad stereotyped teaching. Somewhere in this total picture we should put into the discussion the factors that go into the making of an adequate program of leadership training.

Delegate: In our summer school at Cranbrook we set up a week of demonstration teaching. We have the use of a progressive school building and we use the class rooms. The teachers have an opportunity for seeing a different environment from which they get inspira-

tion, and our teaching staff is made up of public school as well as church school teachers, and we try to do creative teaching. I think it is not perfect. We do have a person who follows through the teaching, consulting with teachers after the sessions are over, and each day there is a special set-up for the supervisors. I think it is an attempt at teacher training.

Delegate: We have been doing a little bit of demonstration work for the last three years. One fact we have found to our amazement is that over 50 per cent of all the Sunday schools in Canada have fewer than fifty pupils enrolled. Here we are talking in terms of large city schools, and that does not apply to these small schools.

Chairman Elliott: Out of this discussion, let us see if we can bring together the points of emphasis in regard to leadership training. First, the use of observation to help teachers get out of their stereotyped practice and see what is involved in good teaching. Second, to be willing to do leadership training on an individual and selective basis, realize that to train a few teachers well by this process is better than to give a great number of teachers mass training. The main question of the afternoon is how far this method can be extended and whether it should be the method generally adopted in leadership training.

One of the possible answers to the question we have not discussed. I am amazed myself at the lack of feeling of responsibility on the part of ministers for this leadership problem. I think this may be due in part to the fact that they are afraid to tackle it because they don't know how to teach the teachers. The solution of the problem of the small church schools, to which reference has been made, depends upon responsibility for leadership training being taken either by the minister or a competent school teacher. The minister can multiply his own efforts many-fold, if he will concentrate on selecting and training a competent lay leadership for his church. He is then

able to do more than express himself through his own direct work. It is necessary for the minister to put himself alongside of the lay leaders in his church and not only urge them to take responsibility but help them make good by his own co-operation with them; and this would seem to be a major function of the minister.

Delegate: What does the Seminary do for the ministers along this line?

Chairman Elliott: We put students out in positions under supervision and try to train them for this supervisory function. I feel that the minister is the president and supervisor of an educational institution and he should be judged not simply on whether he is a good preacher, but also on whether he is a competent president and supervisor.

Professor Harper: We have had for eight years what we call our rural church school under the leadership of Professor Mann. We bring in two hundred men, men who are not college graduates. We try to make them see the great opportunity as leaders and teachers in their community. We have had some very fruitful results from that. Formerly we used the lecture methods. These men came, brought their note books, and took down what the professors said: three lectures a day. Three years ago we instituted discussion groups. This year, for the first time, we introduced what we called intelligent discussion groups, what we call cooperative thinking in an intelligent group. In these, the men were given the opportunity of saying what they felt. They could choose either the discussion groups or the regular lectures. Thirty-one decided they wanted to take the thinking group. The rule was that they would have to read at least two books. They did it, and it was a remarkably successful experiment. They resolved at the end to have a similar course the next year and a free-for-all once during the session; and they brought in a resolution saying that they believed in intelligence. Of course, the university pays

part of the expense. It does not cost the men anything. They are selected on recommendation of the different churches. This year there were seventy from nineteen states.

Professor Shenton: I wonder whether I could tell two stories at this stage of the discussion. They are both short. I sat in some time since at a faculty meeting at a university, at which the question of teaching method had been raised by some of us who thought we knew a little bit about teaching. The question was, "What should you do with the man who knows something but seems to have no ability to impart it to anybody else?" We thought there were some such people on the faculty. It was suggested that we might get him to visit the classes of other professors to see other teaching methods. The first person to offer to have his classes visited for this purpose was the worst teacher on the campus. Well, that was the end of that story.

There is a play on Broadway which tells the other story. There was an anxious father who realized that things in his family were not at all right. He was disturbed about certain irregularities of his boy, which he thought quite dangerous. After quite a period the old man decided that the boy must be told something about life, and especially in connection with the other sex. He called the boy in, and after pitiful attempts to broach the subject, he started in stumbling fashion, and finally he said to his son: "Son, the time has come when we must talk seriously about certain matters, matters of manhood and relation to the other sex." The boy was perfectly calm and said, "All right, Dad, what do you want to know?" Well, if we are going to educate, we have to be sure just who is on which side of the educational process; we are not always sure. We have to have a sense of need, a sense of insufficiency on one side, and appreciation that somebody else has something that they need. Too often that is lacking.

DISCUSSION SEMINAR

Tuesday evening, April 24, 1934

Prof. Harrison Elliott, Chairman

This discussion seminar, composed of a representative group from the Conference, was given to an unhurried consideration of the problems and suggestions which had developed in the Conference, with a view to thinking through to conclusions on such questions as this was possible, and with a view to formulating the basic differences which need further exploration and experimentation by the Religious Education Association through its local groups and through its regional and national conferences.



Chairman Elliott: I wonder if we think we have carried the discussion far enough in today's meetings so that we can summarize the points of emphasis of the conference, or shall we continue the discussion of the questions? We now seem to have the questions at issue formulated and have made considerable progress on them; but I am not sure that we have come to conclusions on these issues. Instead of going back over the questions one by one ought we not first to indicate the major issues which have emerged thus far in the conference and which we should explore further?

There was general agreement in the discussion this afternoon that a major difficulty in religious and in general education is the fact that they are not directly connected with the present situation. With no connection established, it is bound to be difficult to make them effective in economic and other social problems. The focus of the discussion during the afternoon was around how you make that connection, and what is the function of education when the connection is made. We are united in the conviction that there ought to be both principles and a program; but what the function of education is represents the problem on which we differ.

I would say that three main questions are focused out of the afternoon session:

(1) Is there a distinct function that educational agencies have, as compared with social action agencies, or should education hold itself responsible for the entire process? There is quite a definite division on that point. In other words, in making this connection with life, which everybody agrees on, is there an educational function, one of giving information and developing understanding, which is preliminary to and different from the actual carrying out of the convictions arrived at by this exploratory process? Or, is it quite ineffective to make this distinction, and must we put study and action together, organizing the churches around definite social programs as we now have them organized around creedal statements? The issue is the same in the school. Certain leaders in education believe we ought to commit the school to a social action program, and others say that is not the function of the school, because this is attempting to turn it into a political organization.

(2) The second issue concerns the type of social action. Does economic and social reconstruction come about best by a policy of gradualism, in which there is a gradual reconstruction of the economic or social order, but during which affairs are kept going, or is it better to think of more revolutionary and catastrophic methods of change, such as that through which central control is captured and the change is made rapidly and on a national scale? There is no difference of judgment as to whether it will take pressure to bring about change, because nobody thinks that those with special privilege are going voluntarily to give up those privileges. But there is a difference as to whether social pressure, through the ballot and through changed convictions

will be enough, or whether we will have to use coercion, possibly even to the extent of violence.

(3) The third issue is around the question of religion. It involves first the definition of religion. There are those individuals who believe that religion offers a definite supernatural aspect of life, a very definite added element. These make a very sharp difference between religious education and character education. And there are others who feel that religion represents a certain quality and inclusiveness and outreach in all life, whether or not it is given a theistic designation; and therefore the distinction between character education and religious education is to them a false one. They see no reason why character education should not do the whole job. They would be perfectly willing to have the church come in and take a place on the level with other educational agencies, but they do not want to feel that the church has any special and distinctive function. True worship to them comes in the outreach of the individual to all that is beyond his present attainment and is involved in the unlimited possibilities in life.

(4) Possibly a fourth issue of procedure should be added, which has emerged repeatedly in the discussion. Are principles first arrived at and then applied to the practical situation, or are principles developed definitely as a part of the process? The principles of which he is speaking, if I understand Mr. Artman, are a part of the process; they are made in the process. But those of an authoritative religion consider they have some principles that are found in the nature of things, and the business of education is to take these principles and apply them—not to form them.

Delegate: When you used the word "catastrophic," what did you have in mind?

Chairman Elliott: I had in mind the sense in which I understood it to be used in the discussion this afternoon. We need to be realistic in considering the

kind of social strategy that can be followed by religious groups. We may still follow a process that would be gradual in the sense that it would involve education in the organization of political groups. But finally, there will come a time when the new group takes over power from the old group, but affairs have been going right along and we may not be aware that a change is taking place. But there would be a point where the old regime definitely ends and a new party comes into power. It takes over on a certain day on the calendar, and from that day forward they begin to build differently.

Delegate: I think the process would involve education, unless you mean the dissemination of knowledge and propaganda.

Rabbi Landman: Then you are evolving and not revolutionizing. You are then carrying on exactly as the religious group would suggest: namely, that there would be no exact point at which the old order would cease and the new begin. Because, after all, and I think history will bear out the assertion, education, if it has any power at all, does change attitudes, even modes of action. It certainly involves principles and their application.

Chairman Elliott: I don't want to decide where the issue is here; but I would be ready to say that as far as I know the educational group, most of them who are in touch with the situation, are willing to admit a certain lack of realism at the point we have been talking about. I think there was a time in education when we thought we could gradually change people and make them so that they would be different people without their knowing they became different. If we are going to change the economic order as basically as would be involved in social reconstruction, there will come a time when that process comes to a climax, and a new order will be established.

But the theory of revolution is different. I was in a discussion lately with a leader of the Communist Party in this country and his attitude was entirely dif-

ferent. He wished it were possible to have the change come about by an educational process because it might reduce the amount of violence. But he was sure this would not happen and that we would never change the old order unless we organized for revolution, and were willing to use coercion and even violence to overthrow the old order.

The issue then is whether it is possible to bring this crisis when the change comes so that you have really prepared for it and changed the minds of the people, or whether it is necessary actually to seize power from the old order and establish a new order by coercion.

Rabbi Landman: May I bring two examples of current importance before you? Would you say that the thirteen or fourteen years that preceded Hitler's coming into power constituted an educational process that led up to a revolution of the German mind and attitude? And would you say that the process employed by the present Washington administration during the past year, which combines coercion with principle, is an educative process or no? I want to be cleared up on that point. I want to hold, if I can, to my opinion that revolution is not necessary if we have the proper educational process and I want to give up the opinion if I can be convinced that the other way is the right way.

Professor Shenton: Isn't the question not so much a conflict in principle between the interest of labor and of the capitalists but rather between youth and the older generation? We might work out a gradual adjustment of that conflict. But isn't the issue more this, that we have an interlocking system of habits such that you can't alter the system in one place and another without finally cracking up the system? Isn't it a matter largely of the degree to which our system is adaptable or not adaptable? Is the system so rigid that it has to be smashed completely or is it flexible?

Delegate: In answer to the Rabbi's question as to whether our present system

of government is educational, I would say that if the prevailing method of the colleges and the universities, in the liberal arts and the engineering departments, or the prevailing method of the churches, either ritualistic or of the freer system of worship, are educational, then the New Deal as we now have it is educational.

Chairman Elliott: I don't know if you want to attempt to state the policy of the R.E.A. on this point. If we as an association believe that the way through is by the enlistment of people through emotional appeal in a more definite break-up of the social order, then we will not waste our time on the methods of gradual change. If we believe, on the other hand, that it is our business to build the basis for and help forward gradual change, then we will try to tie up the church and the school with participation in the actual things that are going on now.

Professor Shenton: From the point of view of the summary, there is a conflict. Certain adjustments are absolutely necessary. Then should we not address ourselves very closely during the coming year to this conflict? That is very definite.

Doctor Hartshone: There is also the question of the rate at which such a process of changing control should take place. Maybe it will come in this area, or that area; in this section of the country or that section. There is no question that this process is moving. We are moving toward more government control. There may come a day when, generally speaking, public interests will be under public control. Isn't it like the change from dawn to daylight? We don't know when it comes, but we finally recognize the change that has taken place.

I have been trying to think of a way to restate the question. We might say our primary object is the social process and under that heading are the complicated functions to be carried on, including the relations of institutions to one another. There is in the next place a problem of social change. When you in-

troduce the question of social change you have to recognize certain factors. We are all human beings, constantly having before us an introduction of a new population into the social process which would involve in itself social change; and in addition there is the question as to how social change may take place, involving those already running these institutions. Conceivably we can learn something from the nature of human beings as to how social change takes place first from the viewpoint of introducing children to the social process; and second from the standpoint of changes necessary in adults in order that we may operate the institutions of society on a different basis. We can learn something of human nature by noting what psychologists have said about it. They know fairly well the reliable processes which can be controlled by society. Since the primary interest is social process, the best way is to introduce children into the social process in such a way as to enable them to grow into it. We would also have the problem of how we can introduce these children into the social process. We would have a picture of what society would be like if the children were intelligently introduced into the stream of social life. The best education takes place through participation and our primary job is to name the activities in which we are interested and to discover how we can introduce children into those activities and do it gradually.

Mr. Artman: Your discussion has been about the social process in introducing the child into the social change and process. Are we concerned with the social process as such or are we concerned with the kind of people that the social process makes?

Professor Harrison: Some of us were concerned this afternoon with the alternative of directing youth into a solid block, suggested by the group on Education in Church and Synagogue. We are concerned about what we are going to say to the youths when we lead them up to a certain place. What are we sup-

posed to do? Do we tell them to go with the Communists or the Black Shirts? We don't have any well formulated social plans for them. So we took the eight points that Mr. Artman formulated in Chicago as a sort of introduction and formulated some plans on which we agreed we might stand as a sort of departure for real education. Here is our statement:

Therefore, we call upon churches, colleges, and other religious and educational institutions to foster:

(1) A planned economic and industrial order assuring economic security for every individual upon a cultural level of the present privileged group.

(2) A conservation and use and sharing of natural resources, technological skills, and financial institutions to the end of securing this cultural level for all.

(3) Effective outlawry of war as an instrument for settlement of international disputes, elimination of military training in educational institutions and the hearty support of youths who for conscience' sake stand against the war system.

(4) The recognition of the essential unity of the human family, the evil of racial discrimination and the realization that each person stands in his own right regardless of color, class, or race.

(5) Amicable international and social relations with a view to lifting the cultural level of all races to the cultural level of the present privileged groups.

(6) A program of educational research with the revelation of data regarding the effects of alcohol, opium, narcotics, and other artificial stimuli with their physical, social, economic, and moral effects.

(7) Education in matters of courtship, marriage, and family life, with dissemination of measures regarding voluntary parenthood, and health education and medical and hospital care for all to be provided by the state.

(8) Adult education for wise consumption of goods, advantageous use of leisure time, and for a scientific outlook on the social order.

Chairman Elliott: Those are points we are more or less agreed upon.

Professor Harper: I was talking recently to a group of men in Washington and they were at sea as to what had caused this depression. They finally admitted that the only way to avoid these depressions is to keep the purchasing power in the hands of the people. And that is what we must convince the manufacturers.

Professor Shenton: There are certain things that we believe about these supreme values. I wonder if we would start out with these common, essential beliefs, whether that might not lead us on. Then we say we judge systems in terms of whether they do or do not develop these things which we feel are fundamental values. Then we move on to other questions.

Delegate: When we talk about coercion as over against education, aren't we there also concerned with the effects of one process as compared with another? Is coercion ethical? It might actually save human values rather than destroy them. Coercion as against persuasion has a different effect on persons.

Doctor Hartshorne: Don't we have to go back to the point of developing personality? What kind of stimuli prevents its growth and what hastens it? To what extent is propaganda education?

Chairman Elliott: We have the question of what is the relation of intelligence and emotion; and the relation of broadcasting of information by publicity to helping people to make up their own minds.

Professor Shenton: Isn't it really to a large extent a matter of sentiment in the finer sense of the word? It means the emotion complex, not just a mere unorganized complex.

Delegate: All of the social forces are changing with a kaleidoscopic movement. The time element is involved. That must also be in the picture.

Professor Shenton: Development is often despaired of because there is a group of emotions built around belief, which belief is merely belief and not founded on knowledge. Mustn't we discriminate between sentiment gathered around beliefs which are very real and perhaps very necessary and these other reactions based primarily on knowledge and judgment.

Professor Cole: Suppose we do take up these eight points which have been presented. It seems to me they are side-

tracking our real difficulty. What more are they than the Sermon on the Mount or the best of the Old Testament prophets? Most people today accept them and repeat them as ritual. But that is as far as it goes.

Chairman Elliott: That is the reason I suggest we move to the next question: What are the conditions for effective education?

Rabbi Landman: I think this is a problem that is definitely within the scope of our organization to develop.

Professor Cole: I think surely we are not the only people interested in this problem. There are scores of educators in this country deeply interested in this. Why should we look upon it as our special province? Why can't we hold a joint conference with the other associations on this problem? They are as competent as we are.

Rabbi Landman: I think that a very good suggestion and would like to suggest to the Program Committee that they arrange a joint meeting before our next annual conference. General education is today further along than education in the religious institutions. The church is probably more backward in the introduction of educational processes.

Professor Shenton: We have before us the problem of how to translate thoughts into action. Should we state that as one of the problems for the R. E. A. to consider? Facing that problem, we have a fundamental second problem of gradualism and revolution.

Delegate: That is where we are stuck—in how to translate thoughts into action. As a minister or pastor you are a little bit closer to all this. The minister is the one usually to whom you must talk and with whom you must face the problems of social change. People are eager to find some real motivation. They say, "Where do we go from here?" We have to answer, "We don't know." It seems to me that the religious education group is the one to discuss and to furnish us with some explanation. We have to have

some method to suggest of translating thoughts into action.

Chairman Elliott: As I see it, education must be fully and fundamentally reconstructed so that it isn't a separate institution.

Delegate: We need to have something that will pull us together in sort of a fellow-membership. We are all seeking the same goal, even though we belong to different religious groups and sects.

Doctor Hartshorne: Education takes place as we come to grips with life problems. These youths are coming to grips with these life problems. Why not commit ourselves to a certain statement and say that if youth groups can come to grips with these problems in summer camps or in different organizations, education may be effective. Then we can say: "Go Nazi" or "go Democratic" as your fundamental attack upon the problems leads you.

Rabbi Landman: Instead of starting action groups that will immediately create opposition, distress, division, conflict, can't we use the educational process, knowing full well now that our youth educated in this idealism will eventually affect the adults?

Doctor Hartshorne: How long are we going to talk and to postpone action?

Chairman Elliott: We cannot postpone action at the present time, and I do not believe anyone here wants to postpone action. The issue now facing us is what changes in the educational set-up will make provision most effectively for the educational process to eventuate in action?

Professor Shenton: The first might have to do with a statement concerning sincere and well-conceived experimenting. We must experiment and not be afraid of what others are going to call us or think of us.

Chairman Elliott: But I wish we could develop an experimental fellowship to which groups who wished to try out various forms of action could belong. I would like to see the youth group of the Metho-

dist church, for example, be willing to admit that there might be three different ways the members of that group could achieve their goal and be willing to encourage their members to try the three ways.

Doctor Hartshorne: I am not sure that we are clear enough in our distinction between the education through participation for the younger groups and for little children and for the older individuals. The range of action which is possible for younger children is different from that which is possible in the older groups.

Professor Harrison: We have spoken of having a united youth group in a church committed to some definite form of action. I am just wondering if this, instead of causing a rift in the one large group, won't rather create a wider fellowship.

Chairman Elliott: There is another problem: whether we can keep the fellowship and yet give opportunity for varying experience and different experiments as to how the common goals would be reached.

Professor Cole: I think we ought not to think we must conserve the fellowship. You will find in history that progress has been marked by actually breaking down the fellowships and establishing new movements, focusing around great persons and around great sentiments. Why should we feel the necessity of perpetuating our old fellowships?

Doctor Hartshorne: It seems to me the whole question becomes ridiculous when we are compelled to break up into separate factions because each of us has a different idea. It seems that we do have a fellowship which must hold us together. We must work together in spite of our differences.

Chairman Elliott: Is there a possibility that we can get a fellowship of these individuals with common goals but with different methods of attaining them?

Mr. Artman: I am wondering if today we haven't more of a breakup of fellowship because of differences in goals than

for any other reason. We are lacking in loyalty because we haven't common goals, and there is consequently very little possibility of team work.

Chairman Elliott: To summarize: There is not only the issue of how to combine action with study so that we really get the people who are studying problems to do something about them; but there is also the question as to how we secure a fellowship of people who have common goals but who do have different ways of carrying them out.

There is one other item that I think ought to be read into the record, and that is one that Mr. Artman and I were discussing today. It is a corollary of what we have been discussing here tonight. He said he felt that there is much more recognition of religion on the part of education than there is recognition of education on the part of religion. I think we face a definite question as to whether we are going to give up education in the church and focus upon other methods. I don't believe we are facing the degree to which a certain popularity of religious education as the great saviour of the church has passed away in the present situation.

Mr. Artman: I think we ought to bring the scientific outlook to bear on these questions. We have a scientific method which has advanced us industrially and yet so far as our moral problems are concerned, we tend to face them on a different basis.

Rabbi Landman: I speak as one standing outside of the Protestant church. Is there opposition to religious education in the Protestant churches?

Mr. Artman: They are sometimes opposed to religious education because it is not in line with their fundamentals.

Chairman Elliott: I feel that the rank and file of ministers never did adopt an educational method and viewpoint, and that the developments in the present situation have simply made respectable the kind of processes in which ministers and other religious leaders really believed.

Rabbi Landman: I would suggest that for experimentation in the R. E. A., they attempt to awaken the clergy of the country to the need of religious education as a process that will make the people more religious.

Delegate: We must accept that which is going to train us, as ministers, and our people to live in this economic world; that which will bring us into grips with this world in which we live. Fifteen years ago the thing which was to make our church Sunday schools was the switch from the old teaching of the Bible to the modern approach to it. Now we can swallow that approach to the Bible from cover to cover and still not come to grips with the world in which we are living. I think that in our group we have pretty largely overcome, in certain large territories, this other problem, but we still are facing this difficulty of being able to live in the world in which we are.

Rabbi Landman: The answer to that is the lack of clergymen attending our sessions. I simply can't understand it.

Mr. Artman: I am glad to see this brought up.

Delegate: One thing I would like to bring up is our Journal. As fine as it is, it is much too technical for the average pastor to read and understand. We want something we can read and pass on to our people.

Rabbi Landman: That is what the present Journal is for and that is why the R. E. A. is considering the idea of a more popular magazine. As it is now, it does not talk the language of most of our ministers.

Professor Shenton: It is not the ministers who are dumb; it is we who are dumb. We should write in the language which everyone of us can read and understand and use. But sometimes we can't write in terms like that.

Mr. Artman: The Journal should be written so that the large group of intelligent people, as people go, who are in immediate contact with the masses can use it. We are not in immediate contact with

the masses. We have got to take that job of interpretation seriously.

Professor Shenton: It is one thing to think these things on one level and write them on another; and then still another to write them on a lower level and then think them on a higher level.

Rabbi Landman: What we ought to do

is to go back to our files and get out some of those articles that have been printed before and translate them into a language that all can understand.

Chairman Elliott: I think we have covered the issues pretty thoroughly tonight and a summary can now be prepared for the session tomorrow morning.



CLOSING SESSION

Wednesday Morning, April 25, 1934

Professor Shenton: May I ask the Rev. Mr. English of the Board of Education of the Methodist Episcopal Church to lead us in a word of devotion.

Doctor English: (Chicago). Our Father, we thank Thee for the fellowship of these days and for the day in which we live, for the opportunity for service and leadership in the church of God. Let Thy blessing rest upon us in this closing session and from it may there go out that which will be of inestimable value. Amen.

Professor Shenton: The session this morning will be in two parts. This first part will be given to a general discussion, and the second part will be a meeting of the Association.

The first session is to take up for discussion a summary of the discussions of this conference with the hope that we can have a consensus of opinion. I don't mean it will be 100 per cent the opinion of every one of us here. We have tried to set out the points where there is agreement, and the points where we are not in agreement, feeling that those are definitely the fields in which we have an opportunity of inquiry. The very fact that there are two or three different basic viewpoints and that we are not clear as to which one is the better or the best is

a determining one for the function of an Association like this. The Association has, broadly speaking, at least two functions: One is to see what consensus of thought we have, and then commend it as our consensus of thought. The other is to see where we have our basic difficulties and then to try to find a way of bringing the light of experience to bear upon these difficulties.

Our program chairmen, and some others whom it is not necessary to mention, deserve to have our most sincere appreciation; I almost might say sympathy. They did sleep a little, and we bring to you the best that under the time and circumstances we can bring. If we could have reflected three or four days on all the material, we could, of course, have neatly pointed out facts for your discussion.

In the hour that is ours, let us think just as hard as we can think and put all the best that we have into it. It is really a very vital moment in our experience. We want to see how much we can possibly say that we feel we can put together as the consensus of thought; things on which we agree, the things on which we agree to find a way to an agreement.

I shall turn the conference over to Professor Elliott.

CONSIDERATION OF SUMMARY OF THE CONFERENCE

Chairman Elliott presented the summary of the Conference, which was discussed and revised. (See pages 255-257 for the summary as revised.) Question was raised in regard to Section 4 under Fundamental Agreements: "The present inadequacy of educational agencies in playing their part, both in the transformation of the social order and in the development of human personality, is recognized."

Rabbi Landman: I agree fully with the content of the statement with the exception that it doesn't apply to our special field. The National Educational Association will ask if the R. E. A. is usurping their field, coming into their territory when we make declarations on education without qualification.

Professor Bower: On the other hand, does not the charter of the Religious Education Association focus its point of criticism not in an isolated religious education, nor in an isolated secular education so-called, but in that integrating sense in our charter, to bring not only education into religion, but religious values into education? Therefore, in making a statement of this kind, are we not within the limit of our position in expressing a view in regard to the nature of education such as we have here? Perhaps the point of criticism might be met if we introduced a qualifying clause and said, "for the most part" which would then give some recognition to these fruitful experiments in progressive education.

Doctor Blakeman: If we would mention both religious education and public education, would we stand for it that way? If we are aiming, as the charter seems to indicate, to bind these two together, to put education in religion and religion in education, we strengthen every clause when we recognize the two.

Mr. Mayer: Ought we not to think of private education as failing or disappointing as much as others? The schools of religion are far removed from the dis-

inherited and underprivileged. When we speak of educational agencies we are referring to agencies of all sorts.

Professor Shenton: I wonder if a recognition of the fact that there are significant experiments in education, prior to our statement about the general situation, might not even strengthen the progressive element. Let us grant that there is very little in the progressive element that goes that far.

Chairman Elliott: We might commence Section 4 by saying, "While we are glad to report that there are notable experiments in the efforts to connect education with life, the present inadequacy, upon the whole, we would have to recognize."

Professor Shenton: We are encouraged by certain kinds of acts in this direction.

Chairman Elliott: I think it is only fair to say that adopting this summary is by no means an official vote of the group, but the summary ought to state as accurately as possible the conclusions that have grown out of the discussion. No defense needs to be made of this material as it is. It simply represents an effort to summarize the report of the Conference. If you want to refer it to someone for editing right away, that will be all right.

Rabbi Landman: No! No! We can edit it ourselves.

(Note: Section 4 as revised (see page 256) includes the suggestions of the above discussion.)

Professor Harper: May I raise a question in regard to Section 3 of Fundamental Agreements: "The goal of the educational agencies is a collective society, whatever may be its exact form and name in which the human possibilities of co-operative endeavor are utilized in providing the opportunity of the good life for all and in which the spiritual qualities of human beings have a chance for development." I am afraid there will be someone who will see red.

Rabbi Landman: I think it is clear enough.

Chairman Elliott: What term shall we use instead of "collective society?" You said, Professor Harper, you believed in socialistic capitalism?

Rabbi Landman: I think I said socialistic capitalism.

Professor Harper: We don't care so much about that if it does express a significant aspect of our present views on the matter. It may be that we could use a term that is more accurately descriptive. "Cooperative commonwealth" might be used as a substitute. The business of this Association is to interpret religion to the whole people. If we are here to convince the American public, that is another matter.

Professor Shenton: I would like to speak on that phrase "collective society"; it is my phrase. I think the word is perfectly sound, a sociological term for the unified action of people.

Rabbi Landman: Could perhaps "sociologically viewed" be put in there?

Professor Harper: Isn't the word "society" sufficient with the explanation of what follows after?

Professor Bower: I do think that Professor Harper raises a point of some significance. As long as there is the tendency of reaction, as there is likely to be as we live on in the next few years, I don't see that there is any particular point in using a word which merely puts out a flag that makes us subject to unnecessary attack. Isn't it a question of how legitimate a word is and whether "society" seems to say the whole thing?

Doctor Blakeman: It might not. The character education group reported the first item as fundamental to learning.

Chairman Elliott: Is the deletion of "collective" agreed upon? You see, this is a composite document in view of the fact that there are ideas of different people in it.

Professor Harper: I wonder if we could use the phrase, "spiritual life?"

We want it to be a particular sort of change.

Chairman Elliott: Does the qualifying clause, "in which the spiritual quality of human beings is fostered," cover your point?

(Note: The word "collective" was deleted from original statement as per these suggestions, see page 255).

Professor Bower raised a question concerning the statement of three alternatives in Section 3 under Basic Differences, which read as follows:

Some believe that educational agencies themselves should be conducted in such a way as to develop in school life the methods and attitudes necessary in facing extra-school problems; others are convinced that the educational agencies must deal more directly with life problems, but that they have a distinctive function in helping individuals to make up their minds and to come to convictions, but that action should take place in groups formed more distinctly for that purpose; and still others are convinced that the educational agencies must become action groups directly related to economic and other situations, and that effective education demands complete identification of education with life.

Professor Bower: Your statement of the third alternative seems to identify the philosophy of education which concerns itself with life with the theory of direct action. Perhaps rereading would clarify my problem. I would not agree that the second alternative of creative ideas and motives which are to find expression in other social groups where direct action takes place fails to relate religion to life. It seems that either position is concerned with action, but the difference is in mode and location of action. The question is whether the educational agency shall itself become an action group or whether it shall work through other agencies. Both are seeking action but they seek it in different ways.

Professor Shenton: You might say, "Both are hoping that action will take place."

Doctor Blakeman: Seeing that it does take place is what we mean.

Professor Bower: I would still adhere to the distinction that I mention. I be-

lieve channels of action through other groups are about as high for effective action as they could be.

Chairman Elliott: Now let's see if this does it, Professor Bower.

"Others are convinced that the educational agency must deal directly with life problems but that they have a distinctive function in helping individuals to make up their minds and to come to conviction, but that the channel of action should be through groups formed distinctively for that purpose."

(Note: The final summary embodies this suggestion.)

Professor Bower: I raise the question in regard to the phrase "of religious groups" in the last line of Section 5. Are you implying in that statement that other groups don't think of themselves as religious?

Chairman Elliott: We'll cross out the word "religious."

Professor Bower: I would agree to that.

Chairman Elliott: Before closing our discussion of this summary, we should consider whether or not this does state the issues adequately, whether or not there are important ones omitted, and whether they are clearly and fairly stated. I will be glad to reread any one of them.

Professor Shenton: I would like to speak a word. When I left the work on the summary, after my humble efforts, it did not look anything like this. I am very much gratified with it. Are there certain things that we have omitted? I am afraid that you may, like I am, be a bit charmed by what is here. We have had to review a great deal of what has been said and done the last few days. Have we omitted anything? We have not done it intentionally. If we omitted it, it was an oversight. Is there something of importance we might have missed?

Chairman Elliott: I think that is important.

Rabbi Landman: Mr. President, is it now the thought that the program of future work and advancement by the R. E. A. is to be developed in line with these conclusions and differences to which we have come in this conference?

Chairman Elliott: That is a matter for discussion.

Professor Shenton: The thought of your president, and I think the thought of the Association, is that during the past two years we have been endeavoring by our conference methods to clarify the function of the R. E. A. Not that it wasn't clarified during the last thirty years of experience, but we are passing through a time in which ideas are rapidly developing, situations are changing, new problems are emerging, and we felt the time had come in the R. E. A. when we should re-examine the basis and the assumptions of the R. E. A. If, when this is submitted to the Association, they approve of it, they can act on it as they see fit. If they approve this as a sort of charter of our intent and purpose, then the next thing for the Association to do would be to set up a Policy Committee to say just how we should go at the problems.

Professor Harper: I certainly feel we ought not to attempt the discussion in terms of programs for the next five years or ten years, not without having another meeting to review what we need in view of everything that has developed in the meantime. We might be able to envisage certain fairly clear things to do immediately which grow out of the existence of certain controversial issues. While there wasn't any controversy about leadership as there was over the function of educational institutions, we do need vision at the point of defining and developing leadership. Another suggestion seems to me to be tremendously important, and that is the nature of the curriculum in this new guise that we are giving to religious education. Our present curriculum does not embody the things that are in this document. We ought to give attention to this curriculum problem.

Further, we should not be content with the focus of attention on the average church; we should insist that the study of curricula should be for the purpose of developing new techniques. I was thinking of another problem which grows right out of this. That is the one which was represented in conferences, perhaps two of them, fifteen years ago. We had conferences on Character Education but times have changed and social agencies have different functions. Should we not immediately attack this problem?

Chairman Elliott: If you will permit just a word along this line. The Association is in a significant position to act as a medium for fostering and comparing actual experiences and experiments in curriculum development, leadership training, the utilization of education in social change, etc. If we are to be an experimental fellowship group, we ought to bring together in our conferences what is actually going on in the field for comparison and evaluation. For example, Professor Cole of Chester has been the leader of a fellowship group on a related problem which has been meeting and working for two years. This group is composed of Jewish rabbis, Catholic priests, Protestant ministers, lawyers, business men, workers in trade, Negroes and Whites. They have been working as a cooperative group on some actual problems in the life of Chester, such problems as discrimination against Negroes in the high school and the admission of a Negro into an exclusive club. The group itself has developed in the process a quality of fellowship which means that this has been an outstanding experience in the lives of the members.

I think actual experiments of this kind should be the basis of our conference discussion. We have had before us the question as to whether churches should be organized as social action groups and upon a class basis, so that we could have proletarian churches, middle-class churches, etc. Others have felt the church ought to be a more inclusive fellowship.

If there are churches organized on a proletarian basis, their program ought to be described and the way it has worked out indicated. Then there should be opportunity to compare this method with other methods of organizing the church in relation to social change. A third problem has been before us: namely, the question of religion in education. What does a progressive school do to raise education to the level of worship, and what is actually involved in it? How does the religious development under these conditions compare with that in schools which have direct religious instruction and worship in the historic sense?

I cannot feel that we have a right to meet another year without much more adequate and definite case material of this sort to form the basis of our discussions than we have had this year.

What are your other suggestions?

Delegate: As I listened to the statement I wondered if it couldn't be simplified. It seems to lack terseness. I am convinced that most individuals will not understand what you are trying to put over. I believe the R. E. A. ought to be able to talk to individuals who are anxious to learn something about what we are trying to do, and if we confuse our motives and our objectives with long, wordy phrases that are beyond the comprehension of most individuals, then somehow or other we give the average person the impression that religion is something that is quite lost.

Professor Shenton: I think your impression arises out of a misconception of the purpose of the statement. This is not our statement to the public, this is an effort to boil down two years of collective thinking in conferences, local and national, to the end that we may clarify our own ideas. Realizing the elaborate vocabulary and the highly involved phrases that have been used in the conferences of the past two years, this is a marvel of relative simplicity. We are trying to write something that we ourselves can understand.

Rabbi Landman: I followed last year's conference and this year's conference very carefully, and had something to do with the struggles of the Program Committee's attempts to phrase what we achieved in Cincinnati leading up to Detroit, and I think that it is a marvelous thing that has been done for us.

Chairman Elliott: Mr. President, in behalf of the program committee. I turn the conference back to you.

Rabbi Landman: Does this conclude the session of the conference? Then I think that we ought not to adjourn the actual work of the conference before we present a sincere and devoted vote of thanks to the co-chairmen of the Program Committee, Professor Elliott and Doctor Hartshorne. As I said a moment ago, I followed the work of the Program Committee, which was headed by Professor Elliott last year, and because of the enormity of the work, was headed by

Professor Elliott and Doctor Hartshorne cooperating fully this year. In my long experience as a man in public life and as a rabbi who has attended many conferences in our own group at which subjects involved and complex were discussed, I want to say that in my opinion there aren't two other men in the country who would have done the job achieved by Professor Elliott and Doctor Hartshorne. I don't think that we want to adjourn, Mr. Chairman, before we who have worked together for three days, express our vote of thanks. I so move.

Mr. Brown: I second the motion.

Rabbi Landman: That the conference present what almost every member has expressed to me, our collective appreciation of the services of the co-chairmen of the Program Committee.

(Applause.)

Doctor Shenton: I take it that is a unanimous close.



SUMMARY OF FUNDAMENTAL AGREEMENTS AND BASIC DIFFERENCES

A. Fundamental Agreements

The discussions of the Conference, taken in connection with the reports from the local groups, seem to show certain fundamental agreements which unite us in the Association.

(1) The supreme value of personality is central, and therefore home, business, government and other aspects of our collective life, as well as our educational agencies and processes, must be judged by their effect upon personality and by the degree to which they make possible the good life for all.

(2) The present social order, partic-

ularly in its economic aspects, is tragically defective, when judged by this criterion, because it pits individuals and groups against each other in a struggle for personal gain and because it fosters special privilege for the few at the expense of the many. Therefore, it not only robs countless individuals of their just share of the worthwhile things of life but in this competitive struggle develops personal characteristics unworthy of human beings.

(3) The goal of the educational agencies is a society in which the human possibilities of co-operative endeavor are uti-

lized in providing the opportunity of the good life for all and in which the spiritual qualities of human beings are developed. This applies to the remaking of the educational agencies themselves as much as to the economic aspects of the social order.

(4) While we are encouraged by significant educational experiments, nevertheless, the present inadequacy of many of the educational agencies in playing their part, both in the transformation of the social order and in the development of human personality, is recognized. The fundamental reason seems to be that these agencies are for the most part organized as separate institutions, out of direct relation to homes, government, business, and other forms of our collective life. As a consequence, the problems and ideals of living are often the subject of academic discussion instead of there being actual participation in the responsibilities of life on the part of those in educational institutions, and instead of there being growth as they learn to utilize the resources of the past in present endeavor. It is necessary to get individuals involved in the social-economic-political situation by direct experience and experiment. A major problem facing educational agencies, therefore, is how to connect education with life, how to translate ideals into action, how to bring education into closer grip with the fundamental issues of the day.

(5) If education is to be definitely connected with life, it will demand leaders more adequately acquainted with the issues of the day and more competent to lead in the continuous reconstruction of experience than are many of the present educational leaders. Further, the same inadequacy is found in the training of leaders as characterizes the other aspects of the educational process. They are trained, on the whole, by systematic courses of study unrelated to the actual responsibilities they must assume, whereas there is need of a high-grade apprenticeship method of training in which there is co-operation with leaders in their ac-

tual responsibilities so they may learn as they work.

(6) If education is effectively to be connected with life, the isolation of educational agencies from each other and the competition between them must be supplanted by some cooperative approach in which the educational agencies work together.¹

B. Basic Differences

United as we seem to be in the ultimate goals of our endeavor and in our realization of the inadequacy of much of education through its isolation from the fundamental problems and processes of life, there are basic differences in conviction which must be explored by the members of the Association.

(1) There is fundamental disagreement as to the kind of method which will result in constructive individual and social change. Some believe that change comes best through a continuous process, in which there are definite and often emotional culminations as the process comes to completion, while others are convinced that for individuals and for groups, it is possible and necessary to short-cut the process, and are, therefore, committed to revolutionary methods, with or without coercion and violence. The determination of which of these methods is more desirable must be judged in terms of the furtherance of personal and social values.

(2) There is disagreement as to the conditions of effective education. Some believe that we must develop ideals and

1. A seventh point on personal counselling should have been included in the Fundamental Agreements. The group meeting on Personal Counselling, taken in connection with the reports from the local groups which considered this topic, would show the following agreement:

"If education is to meet its obligation and opportunity in the current situation, the educational agencies must give attention, both to the personal counselling and the group fellowship essential to enable individuals to meet the strain of the present situation positively. This involves attention to the development of the requisite skill on the part of educational leaders and their cooperation with psychiatric and similar agencies organized for this purpose. The positive contribution of religion as a reinforcement to life rather than as a means of escape must be utilized. The educational agencies must also recognize that the development of a dynamic and healthy personality is in the last analysis dependent upon a different kind of social experience; and therefore upon the reconstruction of the social order."

principles through education, and later translate them into program and apply them to life, while others are convinced that principles and program must be worked out together.

(3) There is fundamental disagreement as to the changes necessary in educational processes and institutions, if education is to be effective in life situations. Some believe that the educational agencies should be conducted in such a way as to develop in school life the methods and attitudes necessary in facing extra-school problems; others are convinced that the educational agencies must deal directly with life problems, but that they have a distinctive function in helping individuals to make up their minds and to come to convictions, and that the channels of action should be through groups formed distinctly for that purpose; and still others are convinced that the educational agencies should be organized as direct action groups in economic and other situations. These and other differences need to be explored, both in relation to the actual organization of society into separate institutions and groupings and on the basis of differences at various age levels, so that we may discover the distinctive function of education in social processes and social change.

(4) The relative function of public and voluntary agencies of education forms another center of difference. Some think that there are limitations upon an educational agency, publicly supported and controlled, which make it subservient to the majority group and to the established order, which are not found in a

voluntary educational institution, privately supported. The relation of control and support to the effectiveness of an educational agency in social change needs careful consideration.

(5) A related question has to do with the possibility of including within a single educational agency various social philosophies and programs. Some are convinced that all fellowships must be formed around more immediate and definite social goals and programs, while others believe it is necessary for the conservation of religious values that more inclusive fellowships be maintained around a common interest in the conservation of human values.

(6) There are differences of conviction as to the place of education in the development of religious experience and as to the place of religion in education itself. Some say that religious experience is developed through participation in life experience, and therefore educationally determined, while others hold that there is a definite experience of religion which is independent of social experience and is supernaturally produced. A similar issue is found in the distinction between religious and general education. Some believe that there is a definite element included in education through specialized religious practices and experiences, while others say that religion is a generic and basic quality of life which should characterize religious and general education alike and that public education as well as religious education may be raised to the level where religious values are achieved.



REPORTS AND RECOMMENDATIONS FROM LOCAL GROUPS

Which Were Not Considered at the Annual Meeting in Detroit

Economic and Social Reconstruction

Conference in Durham, N. C., reported by Prof. H. Shelton Smith, Duke University School of Religion, on Religious Education in the Contemporary Situation

I. What and wherein are the weaknesses of religion today in relation to the major problems of human life? Why have men lost the feeling that religion is indispensable? Why has religion come to be thought of as inconsequential?

(1) The church is very concerned about irrelevant ethical issues and very unconcerned about significant ethical issues. Much of our preaching and teaching is directed to the moral issues of yesterday and not the moral issues of today. We do not have a realistic understanding of, sensitiveness to, or concern for the problems of our present complex social situation. These problems are considered outside of the function of religion; they do not "feel religious." So we celebrate the moral victories won over old issues by a former generation and do not consciously and directly come to grips with the emerging problems and issues of our day.

(2) The cultural lag of religion. Our religious behavior is based on the ethical patterns of a past culture while our business ethic is derived from the present industrial society.

(3) Man's relation to God is regarded as private, and the communal nature of religion is overlooked.

(4) Contemporary religion has no theory of sin that is adequate to the actual evil of man.

(5) Religion is not an integrating and motivating influence at the center of all of our attitudes and actions in the educational, political, economic, and social relationships of life.

II. Specific factors in our contemporary social situation to which moral and re-

ligious education should give consideration.

(1) What attitude should creative religion take toward the profit motive which underlies our present socio-economic order? Will a secular recovery which does not question the profit motive and, therefore, seeks to perpetuate capitalistic civilization, work? Should the religious educator give an amen of blessing upon the present business standards?

Neither the Christian gospel nor the Christian ethic places any inviolable sanctity about the present economic order which is actuated by the profit motive and is both cruel and inhuman and also wasteful and inefficient. Jesus estimated goods and greatness in terms of human service. George Counts has described our task: "The growth of science and technology has carried us into a new age where ignorance must be replaced by knowledge, competition by cooperation, trust in providence by careful planning, and private capitalism by some form of socialized economy." If we are to be prophets of social righteousness, we must face this task.

(2) What attitude should creative religion take toward a class society and toward the problem of class conflict? We are confronted everywhere by industrial, national and racial classes and class conflicts. Many of our class distinctions are artificial and arbitrary. Paul discovered that God has made of one blood all the nations of men, and modern biology has long since confirmed his discovery. Class exclusiveness, race superiority, and the denial of brotherhood are anti-Christian attitudes.

(3) What attitude should creative religion take toward the problem of violence as a method of reconstructing human relations? Shall we advocate the solution of our problems by evolution, but if revolution comes, use violence? The

Christian method of settling disputes is a peaceable one. Dare we confine ourselves to the Christian method?

(4) What can religion do about enforced leisure? What provision may the church make for the constructive and creative use of leisure?

(5) What does religious education offer to individuals who are baffled by conditions over which they have little or no control?

III. What can religious education do to bring religion to grips with the emerging problems of our day?

(1) It can get accurate information concerning the problems we are facing and present this information as a basis for intelligent attitudes and actions.

(2) It can indicate the social implications of the Christian gospel and the bearing of the spirit and the ethical ideal of Jesus on the issues of our day. Our civilization has never been greatly interested in or anxious about the teachings of Jesus. Creative religious education might awaken some interest in the Christian way of life.

(3) It can make children aware of the injustices in our social order.

(4) The church can offer an open forum for free discussion by both sides of the issues involved.

(5) The church should concern itself with individuals who have been baffled by life. It must provide for vital, creative worship, but it must do more. It should be prepared to help each one who seeks help: medical, psychological, institutional, etc.

(6) Religious education should insist that there is one basic right of man: that society provide an opportunity for every man to have employment.

(7) Our religion should take us into the field of conflict, sponsoring and struggling for human values where they are in greatest danger of disaster.



Seminar in St. Paul, Minnesota, on Religion and the Present Crisis

Excerpts from reports of Prof. Paul E. Johnson, Hamline University.

Rabbi Aronson opened the first seminar session with a review of the present situation. "To call this a depression is not accurate. We are bulging out with overproduction. Once men were scarcity-minded, working to supply the minimum needs. The expansion of markets by new explorations led to the belief that consumption was unlimited and the urge was to expand without limit. Capitalism is founded on abundance-consciousness. Now nationalism has cut off and restricted markets. Backward nations refuse to remain backward. Japan now exceeds England in cotton manufacturing and leads the world in movie films. We are becoming scarcity-minded again, so we raise tariff and immigration barriers. The NRA federal control is the outgrowth of scarcity-mindedness. Further, the profits in the present situation are out of all relation to service. Profits have also taken on an undue importance because the size of income has become a measure of success and a means of power."

In the discussion it was emphasized that our education has tended to stress wealth as a standard of success, and that our present education tends to be a means of sustaining the capitalistic system and the status quo. It was further suggested that business men submit to the NRA code as an expedient until profit-making methods and prosperity return; that they still measure success on the wealth basis, and that some of the largest business men do not realize the failure of capitalism and the necessity of a change in the system. More than this the church has encouraged the profit system by honoring it.

The second session of the seminar, on The Church and the Social Order, was opened by Father F. C. Falque.

Society changes but man does not. The business of the church is to educate and convince man of his eternal value; to understand his needs and deeper cravings; to furnish him truth and to aid him to adjust himself to it. We must avoid the error of identifying men with a local environment. There is one truth and one morality for all situations. The unhappiness of modern life comes because man's soul is torn apart. Unity gives peace and happiness.

Why is business paralyzed and inert? Ignorance, pride, greed, the effort to amass wealth, the conduct of business as a matter of every man for himself—these have ruined business and given the rewards to the most ruthless. Pope Pius XI was the only world voice to show, first, that the old idea of independent business is obsolete, and second, that business law is a moral law. What hurts one destroys all.

What is government? It is the rule of men, but the right comes not from men as democracy holds, but from God. If this power is used for private advantage, it defeats justice. All the ills of politics come from this. No man should do what is wrong for all to do. In a democracy justice is an absolute necessity without which government will itself perish.

The lack of responsibility begins in childhood. Social justice must begin with children. If we banish God from education, there is no hope for a better social order. The family is more in danger than any other institution.

The Church is opposed to both collectivism and individualism. It wants social values without the hypocrisy of rugged individualism and selfishness. We must recognize ourselves as the trustees of God's order.

Rabbi Aronson emphasized wholeness, meaning wholeness, holiness, perfection, saying that the Hebrews have taught the golden mean of both individual and social responsibility. "There can be no separation between the sacred and the secular."

Mr. Rollin N. Dow opened the third session of the seminar with a presentation on "A Basic Motivation in Constructive Thinking."

The failure lies in the dominant motives and purposes in man himself. Note the individual profit economy which sees social welfare merely as by-product of private gain. Man fails because he has not accepted as the basis of action the philosophy of the Sermon on the Mount. Why has he not done so? Because he has been seeking self-preservation. Yet there is another primal hunger, the sense of a Power transcending himself. Both of these primal instincts have been modified, but man remains essentially selfish and his religion lacks needed dynamic.

Religion is the only power capable of expanding self-centeredness into group consciousness. How can man's motivation more effectively express his divinity? This bears upon the creation of a new social order. For man is a center of divine activity. Creation is a movement from idea to expressed form, in which man creates with God. When man's motives are corrected to express God's purpose, then he will accept his social responsibility and create a better social order. Man's freedom, joy and power lie in conforming his purpose to the divine, thereby offering a channel through which Spirit may individually express itself. Laws of the universe are modes of action of the Life Force in a three-dimensional world. With en-

larged consciousness man discovers that justice, love and peace are also laws which work for his good if they are sent forth without thought of self for the welfare of mankind.

The discussion focused upon coercion: as to whether it is necessary to bring justice. One person suggested that the motive distinguishes good or bad coercion, but another said that the method itself is decisive. A war to end war defeats its good motive. To use an evil means for a good end allies us with evil and holds us in bondage to evil. Another indicated that the use of coercion for another's good is dangerous. The Inquisition and other vicious persecutions were conducted on that principle. It was suggested that we are all guilty of coercion, for we are involved in coercive systems, capitalism and imperialism. We must either stand outside or change the system from within. Otherwise, we are tools of the *status quo* which is obviously pagan. . . .

It was suggested that the acquisitive motive dominates our living, and that this must be transferred to the service motive.

As a matter of fact every church is a vested interest, built with tainted money. The difficulty is that we preach words that mean nothing, which are too vague to turn into practical action. . . . We need a dedication motive—a minimum conviction in man that will be expressed in action, an ideal that transforms life and becomes effectively real. . . . We need a destiny or commission motive, a recognition that we are sons of God with potential divinity. . . . Jesus and Gandhi have the motive of sacrificial love and this is the ultimate power to great living.

The fourth meeting of the seminar was given to the kindergarten and its relation to this problem. It was opened by Miss Stella Louise Wood, Director of Kindergarten Training School, Minneapolis.

How does the education of children bring a finer brotherhood of men? The aim of the kindergarten is to utilize the dominant interests of the child for social purposes. We remember longest what we do, so we teach by doing the deed which insures the good of all. We seek to develop in the child a group consciousness to replace rampant individualism. Whatever does this works toward a better social order. The child comes to school ignorant of how to adjust himself to a group of contemporaries, and is encouraged by the teacher's friendly attitude to do this. If children can learn to play peaceably around a swing, may not nations too learn to live in peace together?

Our method is the "education of young chil-

dren celebrating their successes." The satisfaction of approval is much more effective than the irritation of disapproval. Punishment is medicine, not a food. We teach children to appreciate indebtedness to the helpers who provide milk, food and conveniences. This enlarges social consciousness to unseen companions who contribute so much to our happiness.

Children have no class or race prejudices until infected by elders; no foolish snobbery about overall workers. The kindergarten does much to prepare for the new world of brothers, awaking interest in children of all races and lands.

On picnics we teach children to clean up grounds so the next who come will find attractive spots that are even better than when we found them. In this way they learn to regard public property as a trust.

When a child learns to skip or to put on over-shoes, instead of encouraging him to show off, we teach him to help others. The secret of happiness is living harmoniously and sharing with others. The child comes to see that his desires must not conflict with others. Honesty is made much of, for dishonesty spoils the game. If we could transfer to social living some of the generosity of fair play in sports what a better world we would have!

The nurture-method is also taught the child. We feed pigeons instead of shooting them; we build feeding houses for birds and squirrels; we teach them to protect rather than to prey and destroy. Anything which helps the child to learn responsibility for others is social education. We pick flowers only with our eyes, leaving them to bloom for others too. So the child shares the experiences of beauty.

From this we teach them to find God as Father of all, and all as brothers. That beautiful moon which shines on all children of every land is God's gift to all. How can we stretch the mind to take in the glories of the infinite? A garden experience is important. Looking at the sky, the sunset, the moonlight brings an unforgettable impression of beauty. It lies with the teacher as to whether admiration collapses into empty astonishment or expands into worship.

In answer to the question as to why people lose their early childhood attitudes of fairness and sharing, Miss Wood said that it was contact with adults who are unsocial. In reply to the argument that the kindergarten removes the child from him and parental care too early, she replied that if the kindergarten did nothing but aid the child to make his adjustment to his contemporary social group, it would have justified its place. As to what it does in religious training: the public system provides no religious education, but much rests with the teacher's interest and appreciation. "We train our teachers to lead children to a larger view of God and

to an appreciation of his gifts in reverence and worship."

The closing session of the seminar was given to the presentation of an outline by Prof. Paul E. Johnson of the goal of all this striving, considering whether we live to gain wealth, to hold power, to achieve success, to serve human need, to know truth, to enjoy beauty, to love comrades, to worship God. He asked, "What do we most want?" Granted the power of unity, the peace of harmony, he suggested that if we would become whole we must follow the way of sacrifice and of love.

This closing session considered also the proposal of a plan toward a Christian solution of present economic dilemmas, presented by Prof. Glenn Clark of Hamline University. He reported a luncheon interview with the presidents of two railroads in Chicago and correspondence with President Roosevelt in the direction of seeking divine guidance. The NRA is trying to unify our social conflicts by external force; the mystic brings unity from within by the quiet inner forces of harmony which are most needed today. He proposes bringing together two religious-minded leaders from each major industry for prayer and meditation together in sincere open-minded seeking for the best way out of these conflicting interests. Capitalists realize we need a more equitable distribution of wealth, and admit that with proper leadership a best way can be found. We need a "spiritual trust" as much as a "brain trust" to be led of God. He hopes we may bring together key leaders in the economic world in the spirit of prayer to find with Roosevelt something to steer by.



Des Moines Religious Education Club

Regular meetings were held by this group monthly. Discussion was concentrated on the profit motive of society. The subject was presented from the agricultural standpoint, and also by a Roman Catholic, a Jewish rabbi and a Protestant minister.

The South Bend Religious Education Group

At two of its meetings this group considered the profit motive. They defined it as "the desire of man for an inequitable share of the goods of life and for returns unjustly acquired at the expense of the common good." At a later meeting this group had before it a report of the Chicago group. They understood the Chicago group to say that it is the only means by which the necessities and privileges of life, status and security are realized, and on this understanding took sharp issue. They felt that they were talking about something quite different and something which they would regard as unsocial and undesirable in any kind of social order. After a diagnosis of the ills in the present order, they said that the implications for religious education would seem to come in at the point of providing a citizenry which can make either an honest competitive system or a beneficent bureaucracy really workable.



Brooklyn, New York Group

A seminar made up of six ministers and eleven laymen, including four women, met in Brooklyn to consider this topic: Should our churches be more experimental in type, enlisting old and young in the making over of our social life—recognizing that this might involve them in various unsuccessful experiments? The Chairman was Mr. Ben LeRoy Stowell of Humes, Buck, Smith & Stowell, New York City.



Personal Counselling

Cincinnati Religious Education Association Group

The Cincinnati Religious Education Association group, on the guidance of individuals, has made the following recommendations, reported by the Secretary, Mr. Charles E. Lee:

First, That communications be directed to seminaries in an attempt to determine the extent to which courses in the field of mental hygiene are being offered; to editors of *Re-*

ligious Education to support their efforts in attempting to secure the inclusion of such courses in seminaries and to assist in cooperating with any other agency which may have this same end in view. This recommendation grew out of the feeling that neurotic and psychotic maladjustments were on the increase and that the pastor should be increasingly equipped to offer helpful and sane advice. It was suggested that a survey might be made to determine the extent to which seminaries are providing courses which would be helpful to the minister in meeting the needs of individuals. The possibility of visiting lecturers for a series of presentations was suggested as a possible procedure for those seminaries which could not provide regular courses.

Second: It was recommended that persons in the church who, having a satisfactory background of training, are competent to engage in individual counseling, be urged to attend courses in mental hygiene.

Third: The experiment which is being started at the Mt. Auburn Church was discussed and it was felt that this effort should be commended, provided the counselors were most carefully selected. It was felt that there were certain dangers inherent in the plan if the scope of the counseling were extended to include such problems as only experts were competent to handle.

Fourth: It was recommended that a list of available public counseling resources be prepared. This list is to include public school vocational counselors, visiting teachers, case workers, and certain other social agency workers. It was further recommended that a note be added to this list indicating that the names of psychiatrists competent to handle the more difficult adjustment problems would be furnished upon inquiry at a central point.



The DePauw Religious Education Club, Greencastle, Indiana

This Club gave one session to the question of personal counselling and made the following recommendations, reported by Prof. Edward R. Bartlett of De Pauw University:

The group was unanimous in expressing a desire for counselling service while in college. This should concern minor adjustments, such as are called for by the transition from the home to the college community, by academic regulations and by campus practices. It also should deal with the more profound readjustments arising from religious difficulties, sex problems and the like.

It was believed that more students would seek counsel of ministers if the latter were thought to be qualified technically. Ministerial training agencies should take this type of service into account in building curricula.

The social life of the churches on the campus is too detached from other student experience. If social experiences are to contribute to personal morale they cannot be regarded as tem-

porary measures of escape from problems, but must be an integral part of the student's religious education.

Religion has therapeutic value especially (1) in providing an object of devotion outside one's self, tending to develop the "expansive personality," and (2) in directing attention to a "cause" in which persons may actively engage. These differ from non-religious objects in that the worshipper feels there is a response on the part of the object of his devotion and that effective aid is given in the pursuit of his "cause."



Inter-racial and Inter-faith Relations

The Civic, Racial and Religious Fellowship of Chester, Pennsylvania, and vicinity, reported by Prof. Stewart G. Cole, Crozer Theological Seminary

An inner circle of Jews, Catholics and Protestants has been meeting for a period of two years to discuss means of cooperation and of awakening common loyalties on behalf of community enterprises. The purpose also has been to cultivate understanding and good-will across religious lines. Commencing last fall we began to extend our fellowship through informal meetings in our several homes. At present there are forty men and women who meet the first Friday in each month at the luncheon table for the purpose of further understanding and for the breakdown of unfortunate barriers. This group now represents not only the three faiths, but includes Negroes, Italians and Poles who form an important part of our urban population. The personnel includes rabbis, clergymen, school men, physicians, newspaper men, business men, and representatives of the trades.

As for the program, the luncheon itself has become an adventure in friendship and understanding. We have quietly opened our most exclusive club to the Negro and are working now to have leaders in the Negro race come before our service clubs. Members of our group have acted as an arbitration committee between the Negro population and the School Board and have been successful in pressing the latter to change its segregation policy in the high school system. Indirectly, the interest of the movement is having a striking effect upon the churches, service clubs and school system of our city. We have many other stakes set for the coming months. We are particularly interested in making some concerted impact upon the public and high school, to help the children secure a more favorable attitude toward the Jewish, Catholic and Protestant faiths.

This project has one virtue; it represents a fellowship of civic leaders who have found the basis for fellowship in a crying community need. That need is fundamental to the enrichment of our local city and has been utterly neglected by our regular groups and institutions. As we have sought to satisfy this need, new and delightfully enriching experiences have come to all who are in the project. It looks as though we have struck upon a good work which the

community requires but which no standard group is qualified to render.



Cincinnati Committee on Intergroup Relations, Religious Education Association

This group was made up of representatives of the Protestant and Jewish faiths. At the first meeting an immediate project was decided upon. The project consisted of the examination of some of the literature used in the Sunday schools throughout the country. Miss Moxcey of the Methodist group presented six courses of study used in the various grades of the Protestant religious schools for examination by members of the Jewish group. Doctor Gamoran, on behalf of the Jewish group, presented two volumes to be examined by representatives of the Protestant group.

At the subsequent meeting of the group, the reports made by the Jewish group on the Methodist publications were presented. An interesting discussion followed. The Methodist group is at present considering the reports with a view to making revision on various points recommended in the reports of the Committee. The Protestant group is reporting progress in its consideration of the Jewish material.

The group hopes to continue its sessions and to enlarge its scope by the addition of Catholic representatives.



Rochester Group, Religious Education Association

This group, reported by Fred H. Willkens, Associate Executive Secretary of the Federation of Churches, has centered upon inter-faith problems and reports that the following projects are being carried on by the three faiths:

(1) An Inter-Religious Court Committee which has been meeting regularly for several years, together with the judges and probation officers, to study and follow up various cases assigned to them.

This group has developed splendid fellowship and friendship. Just recently when a Catholic group attempted to raise money for a new community house, one of the Jewish leaders organized a committee to raise \$1,000 among the Jews and Protestants for this project. Priests, rabbis and Protestant leaders have exchanged platforms in their various communions.

(2) A Rochester inter-faith dinner is being arranged for April 9th when the representatives of the three faiths will speak.

(3) At the University of Rochester, an inter-faith conference is being planned for this next year.

(4) Leaders in public education are invited annually to meet with the Catholic teachers of Rochester to discuss curriculum problems.



A Program of Religious Education for Massachusetts

Report of Committee on Objectives of The Department of Religious Education of the Massachusetts Council of Churches

Your Committee on Religious Education assumes that its function primarily is to assist the Council in making the religious forces we represent as widely effective as possible among the people of the Commonwealth.

To this end we recommend that there be developed a state-wide program of religious education that shall be comprehensive and adequate both as to its geographical outreach and its spiritual content as evidenced by results in personal character and social betterment.

Outreach and General Aim

Geographically such a program should seek ultimately to provide equality of opportunity for religious instruction and training for all the children, young people and adults of every community both urban and rural within the boundaries of the state, with provision for (1) a well-housed and well-equipped school of religion, with adequate time on Sunday and week-day, within the reach of every person in Massachusetts; and (2) a leadership training class, institute or summer school of religion within the reach of every teacher, officer and pastor every year.

The religious education provided should seek to create such conditions as may help to awaken

in the individual an awareness of God, as supremely revealed in the life and teachings of Jesus, and lead him to commit the ordering of his life to God, and to seek the continual improvement of human society through the establishment of the will of God in the conduct and the councils of men.

Procedure

The program of religious education itself should be determined by a process of cooperative study and planning. It should include a study of the field (a) to ascertain what is being done and with what measure of effectiveness and success; (b) to discover the neglected areas of life and the religiously underprivileged communities calling for an extension of existing activities; (c) to decide what are the things which we can do better together, and separately.

Fields of Probable Activity

The fields of probable activity will include among others the following:

(1) The Sunday, Week-Day and Vacation Church School and youth organizations, including local church groups, denominational and interdenominational rallies, camps and conferences.

(2) Cooperation with character education projects and programs in the public school and other community agencies.

(3) The home as the most important agency for the nurture and training of the religious life, and parent training with a view to bringing to every family and home the enriching influence of creative religious living.

(4) Leadership training by means of institutes, conferences, training classes and schools in local communities and churches, home study and reading courses, summer schools and advanced training for leadership in colleges, graduate schools and theological seminaries.

(5) Adult education for the spiritual enrichment of individual and community life.

(6) Training of pastors and other leaders in personal counselling and life adjustment.

(7) The use of the church press, the public press and the radio.

Emphases

Important emphases which should characterize the religious education program should include:

(1) The development of a vital, personal religious experience for every individual, and the necessity of such an experience on the part of leaders.

(2) An awakening of church and community to a sense of urgent need of, and responsibility for character education.

(3) A better knowledge and appreciation of the contents and religious teachings of the Bible.

(4) A re-statement of vital Christian faith adequate to the needs of men in a scientific age and a rapidly changing social order.

(5) The fearless application of the teachings of Jesus in the progressive establishment of a Christian social and economic order.

- (6) Constructive temperance education.
- (7) Respect for law and order exercised in the spirit of intelligent good citizenship.
- (8) The formulation of clearly defined aims and the use of the methods and procedures of creative Christian education, which shall develop skill in the critical evaluation of self and of society and the desire and ability to work for improvement.



A Seminar in Adult Religious Education

Denver, Colorado

In this seminar, which is reported by Prof. Ira A. Morton of Iliff School of Theology, ten religious leaders have been

participating during the year, in the development of a curriculum for educating adults in the local church with respect to the family. The group has included eight pastors, one teacher in the theological seminary, and one senior theological seminary student. The group has met each Monday afternoon for two hours. In the main the inductive approach has been followed. Through an exploration of the actual situation, problems have been determined and an outline developed for their consideration, and these have been put in form for experimental try-out in local churches.



THE PROBLEMS BROUGHT TO RELIGIOUS AND CHARACTER EDUCATION BY THE SOCIO-ECONOMIC DEBACLE

A Panel Discussion¹

Monday Evening, April 23, 1934

Prior to the opening of the panel discussion, Dr. Paul Voelker, Superintendent of Public Instruction, State of Michigan, and Dr. Frank Cody, Superintendent of Schools, Detroit, extended greetings to the Religious Education Association on behalf of the state of Michigan and the city of Detroit.

The Panel

J. M. Artman, Chairman, General Secretary of the Religious Education Association.

H. N. Shenton, President of the R. E. A. and Professor of Sociology, Syracuse University.

Augustus P. Reccord, Minister, Unitarian-Universalist Church, Detroit.

Fred B. Fisher, Minister, First M. E. Church, Ann Arbor.

Arthur E. Wood, Professor of Sociology, University of Michigan.

Rev. Fr. Joseph Luther, University of Detroit.

Walter Bergman, Public Schools of Detroit.

The chairman asked the panel to consider, when discussing the question, whether clear thinking admits of the very general conclusion that we are socially and economically in a terrible condition, to what degree the facts bear out such a conclusion, and what problem or problems the facts bring to the forces of moral and religious education.

Doctor Fisher stated that the church and school (including college and university) are challenged intelligently to survey the problem but are inherently so organized that anyone in them who attempts to lead out is prohibited from so doing.

..... the very first thing we could do would be to have our churches learn enough about the situation to be willing to have all the various social theories presented and to take a lively in-

terest in what they regard as a purely secular thing. . . . in many of the churches—I do not know how it is in the synagogues—the moment a minister begins to dip into this problem he faces extreme difficulty. One difficulty is that the church is in such large measure supported by money; and if you tackle the situation at all you naturally antagonize people whose very life depends upon a very large amount of money. . . . We will never get anything into a Sunday school that has the real spirit of religion in it unless the church is wide open to discuss this thing, not regarding it as secular, but regarding it as a problem of every religious life.

Doctor Fisher later stated that he did not consider the church alone responsible for the socio-economic trouble we are in—but responsible in common with other agencies.

I do not believe that we (the agencies of religion and education) created the situation. I think we have inherited it . . . both biologically and socially . . . and now that we have it we have to try to unravel it. The universities have the problem in common with the church. Take our state universities. You are not allowed to discuss real religion or politics on the campus. You are prohibited from entering those fields . . . in the church you are not allowed to discuss certain economic and social problems. We (universities and churches) are all together in this.

If I were to preach a sermon on the very thing we are talking about, letting people see the conditions, educating them with the idea of service, I would have about twenty to thirty students come to me and say "that is all poppycock."

These students always regard the Negro as inferior, and the immigrant as inferior, and all your preachings and teachings are in vain. They hold to that superior attitude because they have more than these other persons. They can't understand the motive behind gaining profits and exploitation, man against man, group against group, and nation against nation. . . .

Late in the discussion Doctor Fisher

1. The panel discussion, which is now used very widely, is in no sense a debate but a cooperative effort by the participating members to clarify thinking in regard to the problem, each contributing his point of view. The chairman acts as stimulator of thinking and as summarizer. The audience listens to the discussion and is later allowed to ask questions, further to clarify the group's thinking.

In our effort to summarize the proceedings of this meeting, we have given the contributions of each participant as a single presentation, although in reality each summary represents a series of contributions made at various times during the course of the discussion.

expressed a faith in the progress of education as a whole:

It is my own honest opinion that we are in the midst of the greatest educational development that we have ever had in the world. I believe that our present system is creating the greatest characters that we have ever had. I don't believe youth ever understood life as they understand it now. I have watched this education . . . with infiltration of strange ideas from abroad. We older people thought we were in a debacle—everything black, absolutely hopeless. But the new ideas spring forth . . . in India . . . in China, Japan, Europe. It has happened five or six times in Europe. . . . This thing (socio-economic trouble) is a good thing. It has leveled us, and even though we do not understand the exact way out, we are getting education. Our education is better than it was three years ago and our motives are higher.

You ask "what would you do if it were given to us to change this thing?" I would go on trying just what I am now—thinking what I do now—think a little better and get into it a little farther. I would trust this age because I believe in it. I have watched this (crisis) come up; it is all right. The things that come out of it are great and good.



Professor Bergman: Isn't this ailment of the church which Doctor Fisher mentions the same thing which ails society. . . . based on a profit motive, based on the necessity of acquiring large sums of money? We might possibly study the church and the way policies are formed and carried out there. You will find on a smaller scale exactly the same thing as in society as a whole.

Professor Bergman asked whether we are to understand that the

. . . church's duty is done when it discusses a problem, when it discusses a particular point of view? Is it the task of the church to take a particular point of view in regard to personal ethics, stress a point of view and give very definite recommendations for action?

I have been wondering if it really is so necessary that children be taught that there is so much maladjustment. Our schools and Sunday schools are quite ready to accept that fact. What we must find in all branches of education is some way of answering the problem. We have to explain why there is poverty and how it can be prevented . . . We should do even more than that. We should help find a cure . . . it is going to be difficult to get the kind of people who will be able to discuss the education needed, because society has not found a cure. We (in education) can't teach a cure until one has been found.

Do you mind discussing the question of how much teachers are doing and their relative responsibilities and how the teachers as a group are to be controlled? We have the public school systems controlled by our politicians. The schools are a part of the state. And the state is very definitely controlled by a status quo. We do have the church, on the other hand, sup-

posedly separate. Possibly both school and church are in agreement that the church leaders should be a little freer to take the rôle of prophet than is to be expected of the public school teacher. It isn't true that all teachers are unwilling to point out the guide posts to the new social order . . . even here in Detroit. There are teachers in all levels of instruction who are willing to discuss ways out of the social-economic morass, but we don't find them having much liberty to do so. We do not find them having as much to spur them on as should be true with our religious teachers.

But, of course, we shouldn't think of the churches and schools as the only organizations. Probably most educating done is not done by either of these but by other organizations which are almost entirely controlled by what we call "the profit motive." We cannot expect much help from these organizations. We have to come back to our voluntary and tax-supported organizations for such help.

The young people are not ready to handle the situation. I do not think we can merely wait for them to grow up through the Sunday school and colleges. We have to find some way of helping those who are now in power . . . of approaching the problem through the people who have the problems now.



Doctor Reccord stated that he has been a participant in and an observer of religious education for many years and that, regarding the question before the group, he is convinced that

. . . there has been almost a revolution in the type of teaching of today as compared to former days. The question, as I see it, isn't how to teach these facts, but to find really intelligent leaders to guide the children. The task of such a leader is to find not what the facts are, but what the causes of present conditions are, and whether there isn't something that even the school can do, in a small way, to ameliorate the conditions. Such a leader can bring the children into contact with the various social agencies, thus seeing not only what ought to be done, but the agencies through which it is easiest to accomplish something. This is very valuable education.

Doctor Reccord asked Doctor Wood and others why they placed so much emphasis upon the responsibility of the church for leading out in the situation.

We in the churches have the children about an hour to an hour and a quarter a week. On the other hand, the boys and girls go to the public schools and colleges five days a week for three to seven hours a day. I have it on good authority, however, that there are very few teachers in any of our schools that even dare to whisper concerning the conditions under which we are living in our social order.

Doctor Reccord expressed his belief that the young people are deterred both by oldsters and their teachers. "Get the young people together, however, and one is amazed at the lofty idealism they are ready to bring to bear on our difficulties. But they lack the leadership."

Replying to the rather general assumption that nothing can be done with the wealthy, that they are impossible, Doctor Reccord stated that:

I repudiate that assumption. We should speak of wealth, not of wealthy people. I have wealthy people in my congregation. They are worried as much as we are. They can't solve the problem by merely unloading their own wealth. The problem is more complex than that. An entire scheme of distribution is essential. It is very hard for an individual wealthy person to keep his income say to one hundred thousand dollars a year.

Replying to a challenge from the audience that one of the panel prove "why the profit motive is unchristian" Doctor Reccord replied:

No one objects to a reasonable profit. When you make profit the dominant motive in your life, that is where the curse comes in, that is the thing I find objectionable. I agree that the evils are not inherent in the system but in the men who exploit the system. I believe in getting rid of the evil practices of such men.



Doctor Wood: Doctor Fisher suggests a dilemma, namely, that if the church discusses social issues in a first hand, brave way, it may lose some money. On the other hand, if it does not discuss social issues in that brave way it is losing intelligent members. Does the church want to lose money backers or young people? Another thing about the church concerns me. I am much interested in what is being taught in the Sunday schools. Years ago when I went to Sunday school we learned how far it was from Athens to Antioch. And then when we got a man there we learned how far it was back again. Subjects of such profound interest as that are what cured the children of Sunday school. I suppose things are vastly changed now. But I wonder on this point. All of the leading denominations and faiths have adopted bravely far-reaching and radical—compared with existing circumstances—social programs. How much of these social programs, which have been adopted by the church, percolate down to the children in the Sunday school? In my judgment, you should teach children the nature of poverty as a fact; and the nature of race prejudice and what it does to the world.

Unless you are doing something like that in the Sunday school you are not coming to grips

with education and with the social problems. All of which, of course, should mean knowledge regarding these things should be taught in accordance with the ability of the children to assimilate.

In answer to the reaction of the students to Doctor Fisher, and whether teaching folk to be personally religious was sufficient answer to the problem before the group, Doctor Wood replied:

I am guilty along with the rest of you in my training students in social service . . . I think there is a value in it, but I never for a moment thought it was an answer to the problem of the hour—the transforming of this social order.

I think we are up against a stiffer proposition. We are against principles and powers and we are against evil in high places. I sometimes think you and I wouldn't have to do much to face up to the real situation. The problem is to prepare ourselves to live in a different kind of world; to prepare people to live in that order in which service will be the institutionalist's motive. The "service motive" kind of hangs on. There is enough in the social programs adopted by the Catholics and the Federal Council of Churches to answer the query of the students to Doctor Fisher. Tell the students that under present social functioning I do not see how we can produce a character that is Christ-like.

How to get this new social order? I do not think any of us can say the last word. If we can prepare young people to realize that it is coming; to do their share in keeping it from going wild; to make it a transition which will take place with the least cost—then I think we will be doing something to prepare their minds for the future. But, as I said before, I don't think that most of us will have much to do with the future.

The fathers and mothers are hopeless. The hindrance comes in the fathers and mothers, not the young people.

I recognize that Doctor Fisher has had a fine opportunity to study things in India and throughout the world. But I wish I could share his optimism as to how things will break with our present generation of young people. He left out Germany. I was in Germany a good part of last year. The youth are being steeled to war; being steeled to race prejudice. The Italian youth are being steeled to war. There is a question as to how far this spirit of nationalism is going to leap to other countries. There is the question as to whether in the event of such a crisis a large part of our own youth would not go the wrong way toward extreme nationalism—with war and its consequences.

I can't quite accept the idea of getting the better social order by making Christianity a, b, c, d, and e. That is one approach. But it seems to me like trying to get rid of malaria by putting the mosquitoes on a board separately and killing them, instead of getting rid of the swamps.

I agree with Doctor Reccord that there are a lot of things about which people of wealth do not know what to do, and that they are individ-

ually helpless. They do not know what their responsibilities are.

Certain changes need to be made and it seems to me the drive should be started—for instance, collecting patterns of behavior for keeping society sane and sound and progressive. What is the technique for this? How can we get groups—religious groups—convinced that there are certain institutional ideals that should function in our present order? And how get them to function intelligently with our collective point of view?

But fifty per cent of the people in the United States do not belong to the churches. How can we get them?

I think the religious influence can be a mollifying agency, to put a brake on this thing so it will not run amuck, as it well may. Hence I'm for religious education to make people human, and gentle, and kind.



Father Luther: My theory as a teacher of religion is that youth gets a vital grasp of religion only when he takes it out into the world and tries to translate it into life. . . . Then, too, I personally think that youth is looking to us for inspiration, and they are looking for a challenge from the church.

When a college boy I was greatly influenced by Father John A. Ryan. I personally know that the university where he teaches was told it would be given a gift of a million dollars if it would put Doctor Ryan off its faculty. The head of the university was courageous enough to resist and refuse. Doctor Ryan, at that time, had a theory that any one who accumulated more than one hundred thousand dollars as a normal security for his existence was not living up to the full gospel of Christ. That has continued an ideal to me and I know that Doctor Ryan has struggled there all these years, a courageous leader who will live a doctrine that is hard, and who will stand up and defend it. We can do that, too, if we can teach our grown people to take religion into the heart, take the practical lessons of love and service, and translate them to the children of the slums. When we do this religion becomes dynamic and vital.

I have had an experience with students similar to Doctor Fisher's. I was working with two groups of students in an exclusive girls' college. I suggested that they go over and work with the Syrians and the Mexicans. The better class, that is the wealthy class, considers a slumming party a jaunt. I find the wealthier class . . . are conceited, act entirely superior and think it is beneath them to mingle with such people. I find the group who will do the social work of the church are of the middle economic class. The wealthy student is flippant, cynical, fastidious and does not realize social obligations. . . . I found in Chicago, St. Louis and Detroit that you cannot approach the wealthy students to go down into "Hell's Half Acre." . . . Outside of the theory that you give him in your ethics, or religion, class, that he has a duty—that wealth carries great responsibility—you cannot do much.

Doctor Shenton, replying to Doctor Woods' plea that we instruct the children:

You say the children should be instructed. Where would we find anybody to give them that instruction? I know the director of religious education in a considerable sized church who would like to see the children instructed, but so far he has not been able to find anybody in the community who is able to be a good instructor.

Recently a group of high school girls wanted to realize what it was to live on the relief allowance given to the poor people of the city. The discussion came up in the Sunday school that they did not really know what poverty meant. They said: "Well, let's see what it is." They decided to go on the allowance given to the poor people. They went to their homes and told their parents of the plan. Every family but one voted it down. One family, only, had sense enough to see the value of the experiment and the whole family changed to "poor" rations. The other five families could not see the value of such experience.

-I have thought much of the problem of getting youth to be responsible. It is a very difficult problem. In order to educate youth to be responsible we have to get the older people to accept responsibilities. We like to be irresponsible. Much of our training in the very earliest part of life tends to make children irresponsible. Much of the training of school makes them irresponsible. It is difficult at best for us to wake up to our collective problems and assume our responsibilities.

The problem we have before us is the adult's responsibility. But when you find such general willingness to unload responsibilities, to let other people do them, it doesn't make any difference what system you have—socialism, communism, or anything else—you are going to find trouble in high places. Until each and every man and woman is willing and able to accept responsibilities, we are going to have problems. I think we need to learn the lesson of accepting responsibilities. This is one of the things the R. E. A. needs to push tremendously.

. . . . When we have sufficiently impressed rich and poor, young and old, with the damnation inevitable with irresponsibility, we will have driven them to every kind of experiment to find new and better ways. One of the happy thoughts in our religious education life is that we have these many community groups of thirty, forty, fifty people who have determined to try experiments. Even if each group does one thing and the experiments help to a better way we have gained that much.



From the audience—Doctor Heller:

I have been puzzled by the fact that, despite the liberalism shown in the various church pronouncements on social questions, these pronouncements have not gotten to first base with students. I have wondered why at least a group like the Vanguard Club would not accept responsibility. It may be of interest to this group

to know what the students think is the reason for this lack of acceptance of responsibility.

In the first place, the students notice that all these liberal utterances invariably are made at conferences by ministers who are away at the time from their board of trustees. This is very important to students. They do not find the minister starting his thinking with his congregation, nor thinking with them when he comes home.

In the second place, the student hasn't faith in the socio-economic idealism of the minister. He notices that the minister, when he utters a socially liberal sermon, makes so many reservations and has such regard for playing facts on

all sides that the sting is out of it—there is no fire. He makes tactful, diplomatic statements.

In the third place, when specific evils are touched upon, it is always in general terms. They do not come out and say "Thou art the man." In Virginia where the people have no stocks the minister raises his voice. But in Detroit the minister is careful. Who among them comes out and says, "You do not pay the little girl a living wage?"

There were other contributions from the floor, but the points raised have been brought out in the above discussion.



THE FUNCTION OF EDUCATION IN ACHIEVING AND MAINTAINING A SOCIAL ORDER OF INTEGRATED PERSONS

A Panel Discussion

Tuesday Evening, April 24, 1934

The Rev. Dr. Turner, Port Huron, delivered the Invocation.

Professor Blakeman, who presided, introduced Prof. S. A. Courtis as the Chairman of the panel.

Professor Courtis: Ladies and Gentlemen: The stimulus to action in this group has been, apparently, some form of dissatisfaction with personalities as they are, with education as it is. The people who are taking part in these meetings and engineering this conference seem to have a vision that man might become something much better than what he is. So as we gather here tonight, they have given us the opportunity of discussing the functions of education in achieving and maintaining a social order in the new day that lies ahead.

I wonder how far you appreciate the difficulty of discussion in a group as large as this. Yet we must have, in these days, cooperative action to achieve the goals we have in mind. Our problems have become so great that no *single man*, apparently, is able to carry the staggering load of leadership. In every field, there is pressure for cooperative action.

Tonight we are to try the method of enriching and clarifying thought by group discussion invented by Doctor Overstreet. This method is peculiar, in that it is totally unlike most of the discussions that have been held in the past and all those who take part in it should understand the rules under which it operates. The first rule is that this is not a *formal occasion*—we are meeting together as a friendly cooperative group. It is difficult to carry on a discussion with the audience, so six persons have been chosen to act as a panel. You are to play the part of jury. We of the panel shall pretend that we are sitting around a fireplace in the winter time; a group of chums who have met together and are discussing things from their personal points of view. We have not consulted about what we are to say. We have made no formal preparation.

The second rule is that there are no speeches. The Chairman, to be sure, is a privileged character. Doctor Overstreet very wisely has made the rule that the Chairman can present the situation for a few minutes at the beginning and can summarize what has been said by way of conclusion. You can usually trust a Chairman not to say too much. When the Chairman sits down the speeches are over. Then we shall discuss the subject back and forth, informally among ourselves. You will see us laugh, joke, razz each other and otherwise behave as good friends usually do. As soon as the pattern of our thinking is clear, the discussion will be thrown open to the audience. But no one may stand up to talk. They must talk informally from their places.

If we have not given all the ideas that are available, if you have any contributions to make, you will be invited to contribute them to the common pool.

If there are questions you wish to ask the panel, you are to ask them at that time. If at any time during our conversation we succeed in forgetting your presence so completely that you cannot hear what we say, will you please speak up and let us know? We will again try to make ourselves heard. We shall do much better if we try to forget your presence and talk informally among this selected group.

The third rule is, that we are to have no arguments. That doesn't mean that the different points of view are not wanted—we want every shade and variety of opinion. The richer, the more varied the contributions, the more valuable the outcome. Every contribution is welcome. Only you are asked to present your ideas as contributions to our common pool. Please understand also that we are under no *obligation* to arrive anywhere. We have a large, complex subject and if you will remember that the purpose of a jury panel discussion is to clarify thought, you may, at the end of the evening, carry away those things which have seemed precious to you. But we are not under obligation to reach any settled conclusion. Nevertheless you will find that there has been a mobilization of brain power which will enable you to think more richly and more deeply on this topic than you could by yourself. I expect that each one of us will go away from this meeting with our ideas clarified and organized in helpful ways.

Since these people are your representatives, let me introduce the panel. I will ask them to stand as I read their names. First, on my left, Doctor Bush of Westminster Church, of this city. Next, a man who needs very little introduction to a Detroit audience, Rabbi Franklin, of Temple Beth El. Then Prof. David M. Trout of Hillsdale College. On my right, Dr. Paul T. Rankin, Director of Instruction of the Detroit Public Schools. Then Dr. Kenneth L. Heaton, of the State Department of Instruction, and at the extreme right, my other end man, Dr. W. C. Bower, Professor of Religious Education of the University of Chicago. You see, then, what an assemblage of brains the committee has brought together for our pleasure and profit. Now, if we can only focus these great minds upon our imposing topic, there will be, I am sure, a very profitable meeting.

The subject we are to discuss is "What is the Function of Education in Achieving and in Maintaining a Social Order of Integrated Personalities?" and you will notice that this applies to all ranges of education that there are, education in the home, in the school and in the church. What is the function of education in achieving and maintaining a social order of in-

tegrated personality? With this brief introduction I shall sit down and from now on speeches are taboo.

I invite contributions from the panel. Has anybody anything to offer?

Doctor Bush: The last panel I was on was a jury of two weeks, in which I was permitted to assist in rendering a verdict of 18c damages, so my experience in panel discussions is rather limited.

Chairman Courtis: I don't think you need to be afraid. We promise not to tax you anything on this panel. What have you to suggest?

Doctor Bush: I suspect that it isn't easy to define an integrated personality. Let Professor Bower define it.

Chairman Courtis: How do you define an integrated personality, Professor Bower?

Professor Bower: I should say that an integrated personality is a personality in which you have a consistent organization of all the factors that are involved in the complex thing that we call personality, and that the organization involves the inner action of the physiological and psychological factors it reflects. The impulses, or so-called wishes, that are native to human nature, and the physiological or structural factors must be organized around some functioning end; so that instead of having different parts, you have an organization that is sufficiently compact, and sufficiently unified to operate as a whole.

Chairman Courtis: Professor Bower, you have upheld magnificently the dignity and scholarship of the University of Chicago. Doctor Bush, I hope you are well satisfied.

Rabbi Franklin: I must confess that I for one can't translate that definition into ordinary English. I wonder, Mr. Chairman, if we couldn't have a definition that most of us could understand. Wouldn't it, for the purpose of popular discussion, be sufficient to say that an integrated personality is a personality that functions completely?

That definition is so well rounded out that it covers every need of a human life—a full life. Won't that do for a good translation?

Chairman Courtis: How about it, Professor Bower?

Doctor Bush: You see the University of Chicago has given us the psychology of souls, too anticipatory for thought.

Professor Bower: I would remind my friend Ben Bush that I could recount some things about him. I had the pleasure of introducing him once after his return from Europe and he never has forgiven me. I can't forget the fact that he was the one who put me on the spot this evening.

Chairman Courtis: Would you regard him as an integrated personality?

Professor Bower: If Doctor Franklin thinks my definition somewhat obscure, I would like to know what Ben would think of the student who asked the professor a question and then said, "Professor, I don't expect an answer." Well, I think "Wyman's Integration" helps some philosophers, but in the practical world, the person who preached on God as an integrative process wouldn't get to first base.

Chairman Courtis: Integration is a process

that we all know something about. We can find disintegrated personalities without trouble. There is an idea involved in integration which has not been current in the world in previous ages.

It is a new idea that we must deal with the whole of an individual and help him, as it were, to bring all his different parts into a unified functioning in terms of purpose.

Chairman Courtis: Have you other contributions? I should like to ask Professor Bower about an individual who has one objective that takes up all his life, and who pursues that to the exclusion of everything about him. Suppose his goal is an achievement far away in the distance, and suppose the person neglects present things about him, would you regard such a person as an integrated personality?

Professor Bower: Yes, relatively, I would answer; but I would need to state my qualifications. It would be fair to say that you might have integration on a certain level, a level which takes up all his life, and who pursues that to the exclusion of everything about him. Suppose his goal is an achievement far away in the distance, and suppose the person neglects present things about him, would you regard such a person as an integrated personality?

Professor Bower: Yes, relatively, I would answer; but I would need to state my qualifications. It would be fair to say that you might have integration on a certain level, a level which takes up all his life, and who pursues that to the exclusion of everything about him. Suppose his goal is an achievement far away in the distance, and suppose the person neglects present things about him, would you regard such a person as an integrated personality?

Chairman Courtis: There are degrees of integration then? The question before us then is, "What is the function of education in achieving a social order of completely integrated personalities?" Should there be some word inserted to differentiate between the person who becomes integrated for wrong purposes and he who is integrated for worthy purposes? There are differences in the degree of integration, and in worthiness of purposes, and in completeness of life. Integration seems to have three different aspects, or levels.

Doctor Heaton: Could we set up some criterion for a desirable form of integration?

Rabbi Franklin: The completeness of the individual life, the extent to which the individual will make a constructive contribution to the total social process. According to what the Professor said a little while ago, a man of the Dillinger type may, in a sense, be integrated, but he will use the powers that are his for destructive purposes rather than for constructive purposes. We may say that even though that man may work harmoniously, so far as his own ideals are concerned, yet socially he will be a destructive force. Therefore you would not call him an integrated personality.

Chairman Courtis: How could you judge the worthiness of conduct—merely whether or not it is social?

Rabbi Franklin: If the purposes are unsocial, certainly they are unworthy.

Chairman Courtis: Would you consider Mussolini and Hitler integrated personalities?

Rabbi Franklin: From my personal standpoint, no.

Chairman Courtis: Professor Bower spoke about the complete life. Professor Bower, is this question of social criteria enough from your point of view?

Professor Bower: I think the social criteria go a long way, Mr. Chairman, as you view religion, as you view the functions in the social as well as personal life. When you come to differentiate between what is religious and what is social, I find it is a little trouble to say where the line should be drawn.

It seems to me that when we deal with a person who is so much interested in a social environment that integration of purpose and values and ideas is taking place, or has taken place, we have already entered upon the field of religious—a religious quality, shall I say?—personality. Therefore, I feel personally, holding the view of religion that I do, that when we have achieved a considerable degree of integration, we are a long way on the way to religion, if we are not completely there.

Chairman Courtis: Hitler has made a very great point, it seems, of the subordination of the individual to the State. What I would call attention to is the fact that the religious element in Mr. Hitler's program bulks very large. His idea seems to be to restore the primitive Nordic faith. So long as that faith is religious, it doesn't seem to matter whether or not it is social.

Rabbi Franklin: I would accept that, except for this point. I would insist that one of the weaknesses in organized religion is that it has laid entirely too much stress on the salvation of the individual, and not enough on the salvation of society.

Chairman Courtis: You don't believe in saving the "black sheep"?

Rabbi Franklin: I think it is a great deal more important to set up a decent society where men will help one another than to look out for some one individual just before he goes to the gallows.

Doctor Heaton: Is it possible, in a world such as we have, to have a person who is integrated in himself?

Rabbi Franklin: If you don't have that, you certainly will never have an integrated society. There cannot be anything in the whole that isn't in the individual. A moment ago we were talking about the social element, now we are saying we can't have social integration until we have some integrated individuals.

Chairman Courtis: Could a man be aware of his social integration? Must integration come first in the individual and then in his relation to others?

Rabbi Franklin: It must come first in the individual. Perhaps I can make it clear in this way, that only individuals who have achieved more or less of a complete life for themselves can bind themselves together in any constructive effort with other individuals. The disintegrated individual is more or less negative, and negatives can't cooperate.

Doctor Heaton: At the same time isn't it true that there have been great reformers who didn't fit into the social integration somehow?

Rabbi Franklin: Yes, they may have held worthy ideals, but they probably haven't created a society of the sort we would like to live in.

Chairman Courtis: Doctor Rankin, you were moved to say something a moment ago.

Doctor Rankin: Well, I was only thinking it seems to me almost idle to give very much time to the order, whether we must have a socialized system, or integrated personality, first. As a matter of fact, do not those two elements operate back and forth upon each other? Don't we have very frequently individuals who organize their lives around social purposes? The stimulus may come from the interest in an ideal society, and may we not have a group of them together in that ideal society? It seems to me that whoever framed these questions for our discussion did well in putting these two aspects together, and that one need not precede the other.

Chairman Courtis: Then we have the idea that the integration may start with the individual and proceed to the social. Or it may be a social process and affect the individual. In any event there is a place for integration between the two, the individual and the social, but no one is truly an integrated personality until he includes both the individual and social factors. There is a narrow integration, or an imperfect integration, which results in gangs and cliques within the larger group. And as I interpret what has been said, we are not to be satisfied with integration until it is complete. We are looking for a very large integrative process, so that while the goal may be very distant, the actual manifestations of the process of integration will be rather varied; that is, they will be in this spot in this man's life and somewhere else in another man's life.

Notice, here is the direct challenge. What can the schools do to insure that we have integrated personalities and that these personalities cooperate to produce an integrated social order?

Professor Bower: I should like to press this idea of the necessity of a unified world, whether it is objectively unified as life is now unified in Germany, Italy and Russia in concrete ways, or whether it be through the building up from the experience of the individual himself ideals and purposes to serve as centers of integration. Whether it is possible for us educationally to achieve complete personal integration, without constantly directing our effort to the achievement of social integration, raises a very large problem. How can education attempt the great social task which consciously directed social integration implies?

Chairman Courtis: That is a problem for the educators on the panel to answer. By what method shall we integrate the complex social life?

How is it possible for the school to produce first, integrated personalities as such, and second, integrate those personalities socially?

Doctor Rankin: I would like to leave the first part of that question. As for the second part—what the school might do to enable people better to achieve a desired social order—it seems to me that for one thing the school could give a good deal more attention to the specific train-

ing in the art of working with other people—cooperation. Cooperation is a term that occurs in the course of every school in the country, but I must say from my observations, while I have frequently caught teachers in the act of teaching reading, I have very seldom seen them teaching cooperation.

Chairman Courtis: Does that apply also to the churches?

Doctor Rankin: My pastor is here. Don't embarrass me.

Professor Bower: I don't think there is any question about it. They don't. You have raised a very fundamental and vital issue.

Doctor Bush: When I was in the South it was an amazing thing for two churches to cooperate and a more amazing thing for a pastor from one church to serve an other. Yet today in Detroit such cooperation is actually taking place.

Chairman Courtis: Does the minister teach cooperation to the parents in both churches?

Doctor Bush: He does. Professor Bower belongs to a church which is an "emersion" church, yet he preached and taught in my church and never referred to emersion. My people forgot about the difference in beliefs; so much so that when I left that church they thought of calling Professor Bower.

Rabbi Franklin: Don't you believe that perhaps the service of the schools in the matter of teaching cooperation has been understated even by the school man? From my observation of the schools I find that there is a new emphasis laid upon the various social aspects of life all the time. I find there is a tremendous stress being laid on good citizenship in the schools.

Doctor Rankin: Is not the type of cooperation which is marked on the report card of the child, "doing what the teacher wants the child to do"? Isn't the child marked "I" in school if he is the kind of child who sits quietly during classes and helps the teacher after school? Doesn't "cooperation" usually mean, "You cooperate with me, the teacher, and help me achieve my purpose?"

Rabbi Franklin: If that is so, it is awfully bad teaching. I was under the impression that cooperation in the school did mean something wider.

Chairman Courtis: As I understand Doctor Bush, the ministers didn't teach the parents specifically how to cooperate.

Rabbi Franklin: I am an optimistic man. I see a good many good things where a lot of folks do not. I think this spirit of cooperation is very definitely growing among the churches, and that the pastor who is worth anything does teach cooperation specifically. Of course, we have a good many brotherhoods today in the churches throughout the entire country and they have been called on to speak on the message of brotherhood. Thirty years ago or thereabouts there was inaugurated a National Interdenominational Thanksgiving Day in which all the groups participated. When that was first instituted, the minister in a certain church got up the previous Sunday and told his people that any person attending the interdenominational service would be damned. Today that particular church is one of the foremost

and most enthusiastic upholders of that very interdenominational service. But the significant fact of the matter is this: the congregations are infinitely more brotherly, more ready to cooperate, than are the preachers in many instances, and I could tell you why that is, but I won't.

Chairman Courtis: I am very much interested in what you say from the point of view of what you didn't say. You have told that both the congregations and churches have become cooperative, but you haven't described the process by which cooperation has been brought about. Now, so far, that is fine, but what is the teacher to do tomorrow in the school to make the child cooperative?

Doctor Rankin: I would like to raise a point about the meaning of our term "cooperation," as we are using it. We may think of it from the point of view of attitude and we may think of it from the point of view of technique. We have a great many people who have a cooperative mind who do not have skill. Take this group here for example. I do not think there is any group that is more willing to cooperate, to make some solution of this question before us, but we are not too effective. We haven't too great a degree of skill over the actual process, over the action of mind necessary to achieve cooperative thought.

One essential in training, it seems to me, is to build an attitude of tolerance and mutual appreciation; another thing is to develop individuals who are skillful in working with others.

Doctor Bush: Must we not get larger foundations of facts? Haven't we got to have more data on which to build our cooperation? For instance, consider cooperation between faiths. Doesn't it rest upon a woeful want of knowledge and ignorance of the facts?

Chairman Courtis: Have you facts for that statement?

Doctor Bush: I don't think we Gentiles have studied our injustices to the Jews. We just don't know our injustice to the Jews. My church put on an educational program this last winter and studied these matters. Doctor Franklin and his associate lent me some of their books from which I tried to get the essential facts, and a number of my people who were there came up after the meeting and said they never had heard these things before. Our prejudices are built very largely on our ignorances.

Chairman Courtis: How would you change the history text-books that the children have in school?

Doctor Bush: I think there is an improvement in text-books, but facts are hard to get. I think we are still getting facts about the world war.

Chairman Courtis: Although the school has emphasized knowledge, you would have them give children even more knowledge.

Doctor Heaton: The word skill has been mentioned in this matter. If we look into our public school program, we notice the effort to develop skill—skill in arithmetic, for example. However, it seems to me there is one skill which is more complex than any of the other basic skills, and that is the skill of uncovering facts, and drawing correct conclusions from them.

Chairman Courtis: As I understand you, you

feel that we are all unconsciously biased in our thinking.

Doctor Heaton: One of the skills that must be developed in the schools is the ability to search effectively for the truth.

Rabbi Franklin: If you were to turn from the public school to the school of religion, the so-called Sabbath school, you find the root of our trouble is right there. The average Sabbath school is the most forbidding place on God's earth. To me it is a miracle that there are some children come out of our Sabbath schools with religion at all, because religion is presented to them in the most ineffective, in the most tragically ineffective fashion that it could be. I feel that this is due largely to the fact that the whole subject of religion is taught to the children by untrained teachers, by teachers who are just a half jump ahead of their class—teachers with no training whatsoever for their work. Many of them are very well meaning young ladies, and if on Saturday night they don't stay out until two o'clock in the morning, they are at Sunday school on time. But there are no standards whatsoever in most of the religious schools, and I know what I am talking about. In a number of churches there has been a show of great liberalism and young people are told "Now you must cooperate—you must make no distinction between Jew and Protestant." The methods used in each group are different, which means that the teaching is the very last thing on the face of God's earth that is going to bring about true cooperation. I, as a Jew, will not make any contribution to the life of the society in its organized form by being anything but a Jew, and that same is true of every group. I don't think the Catholic group will make any contribution by not being Catholic. We all must work together but we do not all need to join the Protestant church. That is the type of thing Mr. Hitler is trying to achieve in Germany.

Professor Bower: I was going to make this suggestion. Perhaps we forget something when we speak of knowledge and of skills as means of arriving at social integration. I am wondering if we cannot learn something if we look over the map of the world and see where significant social integration is under way. We do have it in Russia under the Soviet, we do have it in Italy under Fascism, we do have it in China under the Nationalists, we do have it in Germany under the Nazi, and we have it in Japan under a militaristic order. We ourselves had it here during the world war and a glimmer of it in connection with the New Deal. If we analyze the situations where there is a great degree of integration taking place, we notice that we have there something more than facts and something more than skills. We have a loyalty to a cause that is capable of awakening the imagination, releasing the emotions and pulling individuals together around a great loyalty. It seems to me that we are lacking, and have been for some time, anything like that in American life. In my thinking, loyalty to an ideal takes precedence over the discovery of facts or even the working out of techniques, because it does result in integration. A purpose around which the things happen is the cause of

integration and with reference to which facts and techniques are only relevant.

Chairman Courtis: You refer to such activities as strengthening vision, faith and courage, and to similar factors which are not ordinarily included under the head of facts?

Professor Bower: Not entirely, as I regard faith and vision as merely relevant to the objective end. I don't believe we would get any significant distance if we attempted to move directly toward vision and faith and courage. I mean to say we must discover a cause which is capable of evoking those things. That is, I think we reverse the process when we work for these qualities, which in my judgment can arise only out of a concrete devotion to a specific end.

Chairman Courtis: Can you tell us how we can develop in an individual the things that call out vision, faith and loyalty?

Professor Bower: If I could, I would plant it in them. I would rather put it this way: Can we discover a cause which carries within itself the possibilities of release and stimulation that inevitably result in those things?

Chairman Courtis: You believe that there are such causes?

Professor Bower: I do, within limits—yes, it actually happens. I don't mean that we should commit ourselves to Fascism or to nationalism or to the militarism of Japan. What I am suggesting is that the presence of the cause is responsible for getting the result.

Rabbi Franklin: I remember in your first definition you said that this integrated personality must center in a worthy cause. Now, would you regard all of the causes of which you made mention in these various areas as wholly worthy?

Professor Bower: I consider that question as irrelevant to my illustration. I did not mean to imply approval of Hitler, Mussolini and all the rest. We had been emphasizing the fact that in the countries I have mentioned actual social integration can be observed in action. Before that in our discussion we had the concept of a whole series of individuals, living distinctively. Now I am making the point that it is evident there are social forces in the world which operate to bring about integration.

Doctor Trout: Of course, it is also possible to over-integrate, to get either an individual or group that is over-integrated. Take the mob that has gone crazy. Is there a level of integration where we can take into account all the facts, the total situation we are facing?

Chairman Courtis: Yes, that is a question which we must also face.

Doctor Heaton: I would rather say that in a social group you may have a series of causes or maybe a series of problems around which there will be temporary integration, but maybe to jump from one of those causes to another and back helps to integrate completely at times. Society must progress.

Chairman Courtis: Improvement is the goal you are concerned with, the continued improvement of the individual and society?

Doctor Heaton: I am wondering if complete integration as it has been presented won't eventually mean complete stagnation.

Doctor Bush: I want to ask a question of

Professor Bower. Isn't Russia's integration built around some new facts? They know some things in Russia. They know what their overlords did under the old order. They know the betrayal which took place in the name of religion. But they have gathered many new facts and it is out of the new facts they are building the new social order. In Italy there is more reconstruction in terms of older concepts. I question whether the integration in Italy is as permanent as that in Russia.

Professor Bower: I think I should reply that the integration is taking place wherever factors that are much more deeply moving, let us say, than what I mean by facts, are at work. In Russia there has been a reaction from the impossible older regime.

It has been violent, revolutionary, radical, but is it not true that it is in this reaction within the social process where factors have produced such violent measures that the search for facts now is in process in order to build a new, satisfactory, and, perhaps, permanent integration? The facts to which I refer are not the facts which Russia is getting from imported engineers, technicians, and others relevant to the perfecting of the purpose to achieve their cause as represented in the five year plan.

Chairman Courtis: As I hear it, we have the suggestion that facts are the basis on which we build integration, but one may use facts in different ways at different times.

Doctor Bush: Aren't they building on more facts, more new facts, than any other country is building on?

Professor Bower: I would say that they discovered some of the facts first.

Chairman Courtis: Why did all those things happen?

Professor Bower: My reply to that would be in keeping with my own philosophy, our intelligence rather follows a certain uniformity inherent in the social process, if you see what I mean?

Doctor Bush: Don't a few facts give us intelligence and don't they release the impulses?

Chairman Courtis: I am afraid we are tending toward a very old discussion—which came first, the hen or the egg?

Doctor Trout: I don't want to terminate the discussion of this point, but I think we should give some attention to the problem, "What is the function of education in achieving integration?" It seems to me, so far as our discussion has gone, the inference is that if education will itself simply be an integrated social order, with integrated individuals in it, social integration will eventually follow. But the problem is a little more difficult than that, because we have first to find out whether or not our school life constitutes an integrated social order and whether it has within itself the integrative factor.

Chairman Courtis: Doctor Rankin, you are asked whether we can achieve in the schools an integrated social order in which the children live cooperative lives. The suggestion is that we don't try to teach them their A B C's, but have true social integration combined with social experiences and cooperative action.

Doctor Rankin: The answer is "yes."

Chairman Courtis: The whole problem is solved. You see we have "arrived" against our wishes.

Doctor Rankin: The only "joker" is, how are we going to do it? How can we produce a school combined with social living on a cooperative basis instead of the conventional autocratic specimen we have had in the past?

Doctor Trout: I am not going to answer that question in full, but I do think we can bring our discussion to that point. Would it be possible for us to organize our classes so that there would be certain objectives around which the pupils would operate as a group, instead of in the way we do it in the conventional classroom individualistic way. Every child is put in a class on a competitive basis to turn in the best paper—that is, the paper that pleases the teacher most—and the whole thing seems to set every child against every other child. If there must be competition, there should be organized groups of individuals so at least it will be the groups which will be in competition, not individuals.

Chairman Courtis: That plan is being carried out in certain progressive schools.

Rabbi Franklin: Isn't it being done for underprivileged children—in the Ford Republic for instance?

Chairman Courtis: You mean that one has to be abnormal in some way to secure an integrative education?

Rabbi Franklin: I didn't say that. All I said was that teachers are actually doing it with underprivileged children. I would say that it always seems to me that in our present social regime we are paying a lot more attention to the sub-normal than to the normal child. If the normal children did get more attention we would be farther along in creating a new social order.

Doctor Trout: We have been doing it in our kindergartens.

Chairman Courtis: How about the grades?

Doctor Trout: It has been done.

Professor Bower: I am glad to say it has been impossible to earn an "A" grade at the University of Chicago, and has been for some time. Students are marked either satisfactory or unsatisfactory. I think that has helped to obviate a good many of the difficulties. It has helped to remove the last vestige of competition among the students. However, the Chicago plan is too young yet to estimate its ultimate effect.

Chairman Courtis: Is there a distinctive desire among the students to have a community life that would meet the definition that Doctor Trout has given us?

Professor Bower: The plan is too young to make any statement that would be based, one may say, on facts. I think there is danger, however, in any system of standardizing somewhat the group experience.

Chairman Courtis: I think you may be right. However, there is one question which our discussion raises about which we ought to say something—"Is it the function of education to lead or is it the function of education to follow?" We ought to suggest in some way whether the social order is dependent on education, or whether education is dependent on the

social order. As I understand it, the answer that has been given by the panel is that if in education we do generally the things that are being done in isolated cases, the schools will lead in the achievement of a new social order.

Doctor Trout: It seems to me that they must accept responsibility for actually establishing and maintaining a social order of integrated personality. That is, if a pupil in our educational process practices integration with reference to his environment, it seems to me we have inevitably created a new social order.

Doctor Heaton: I agree with Doctor Trout as far as he goes. Suppose all of our educational institutions were built on this principle, and yet there was no integration of the public school with the church, the Y. M. C. A., the Boy's Club or other clubs, would the child get the idea that what he had acquired is a method of living within his own group and not a method of living with different groups? I think it is more vital that the church and school cooperate than that two churches cooperate, because the child is a part of both and he needs to see that cooperation is a technique by which different groups may get along together. The school and the church must be willing to work together. There must be cooperation between them. I am thinking that maybe the child needs to develop a technique which will be applicable to groups as entirely different as the saloon and the school.

Doctor Trout: We have certain groups even in our American culture where the religion as set forth by the church is also reinforced by the whole educational system. Originally that was the case in every culture, but when various groups break away from religion, then that leaves religion stranded. I wonder if our separation of Church and State is an integrative or disintegrative process. Of course, our solution as we have developed it so far is a very simple one, and we might find difficulties if we attempted to put it into practice.

Chairman Courtis: In solving this problem we are running into new problems. We are not going to achieve Utopia immediately. We cannot integrate around any single panacea. The pattern of our thinking is rather clear. We have attempted translations of Professor Bower's original definition with some degree of success. The time has come to bring the audience into our discussion. Have you any questions or contributions to make?

Member of the audience: Did I understand the panel correctly in expecting an integrated social order through historic processes? Italy, Germany, Russia, Japan and China were mentioned as illustrations of integrative processes in action. I am worried with the term "integrated" there. It is confused in my mind with the term "regimented." I am wondering if that isn't the situation.

Professor Bower: I am very glad to comment on that. I personally believe it is decisively true that in those cultures we do have a very high degree of real integration. The evidence seems to point to the fact that this affair in Germany, with all its regimentation, is not an affair of Hitler alone. It is a folk phenomenon and Hitler would be impossible without

this folk psychology which seems nationally to be finding itself in its experiences. I think the same thing is true in these other illustrations. It is again a question of degree of integration.

As to the second part, my answer would be that in what we observe superficially we only have impermancy, so what if it is regimented? If it is to be integrated in the true sense of the word, it must proceed from within, and not be simply an integration of regimentation. I think eventually we would get, and probably will get, the same sort of reaction to these more or less revolutionary phases of the changes in other cultures, that we got in the original Russian Revolution. But the answer to the question would be "Integration? yes."

Chairman Courtis: Are you satisfied with Professor Bower's answer?

Member of the audience: If all you men were out of work, would that change your point of view of integration?

Doctor Rankin: Would payment in scrip qualify for part of the sympathetic understanding of the situation?

Chairman Courtis: It might.

Doctor Trout: Does it seem to you that our view of it would be any different if we were out of work? We might get together as a group out of work and maintain a strike.

Chairman Courtis: Without food your process might have a very narrow goal. If we are plentifully supplied with food, we might deal with some of the things that are a little farther removed. It seems to me that the illustration that you are bringing up emphasizes a fact that we have not discussed here. There are different levers of forces which drive men. When you are out of work, out of food, you must live first. If you are secure in living, there are still forces which drive you, and the suggestion, as I understand it, is, that wherever we have integration, as in Italy and in Russia, those forces are operative. If a man is out of work, food is a thing he must have. We appreciate that as narrow integration. If you look at the integration of the world, as a whole, we are all less satisfied with conditions than we might be, and the suggestion has been made here that the supreme basis of integration is the idea of continuous growth and improvement for all. If you are out of work, the thing that is going to improve the situation for you is getting a job, but the principle is the same, that there are driving forces which operate to bring about integration. May I point out also that the question furnishes an illustration of the need of techniques for getting along with different groups? The man who is out of work and the man who has plenty of money have need for cooperation. The basis of integration of both must be such that both can be employed.

Member of the audience: How is this group of educators going to obtain enough scrip to last through the summer? How do they expect to get this ideal community for the schools? When is it going to be? In other words, where do we start?

Doctor Rankin: Mrs. Weber is taking an unfair advantage of the panel. She, like the rest of the group, ought to know that a small group

of us attempted a year ago to get together to study the art of cooperation. We started a hundred strong. The group worked along and, as conflicts arose, members dropped out. I dropped out some time ago. So far as I know, she is the only one here that still is a member of the group. I don't have any answer to give to the question. It does seem to me that we must use the best judgment of people of diverse views and learn in some way to pool those views in order to arrive at our description of the school which we envision as the ideal to result in the kind of social order that we seek.

I am afraid that I am not very helpful except that I believe it is a matter of directing thought and study to the problem precisely as we would if we were going to try to make a new fan belt. There are definite approaches to truth in scientific methods. A large number of us have not applied the scientific method to the art of improvement.

Doctor Heaton: We will have to make a beginning in attempting cooperation, and in the process, integration will find its own way of improvement. I think the technique of the activities will improve itself.

Chairman Courtis: It must begin to learn by doing. The old slogan still holds.

Member of the audience: I believe it would not be impossible to give a definite answer. I believe I have an observation that may be helpful. I have listened to the discussion and I was amused by the effort to move away from certain old concepts. How vain was the effort! You know that the present trend of psychology and philosophy is to say "I have transcended all ideals, formality, truth, goodness and beauty." We want to stay away from essentials because of the relative undefinability of these concepts, and, in order to avoid the old phraseology, the psychologist and the philosopher have struck on the concept of "adjustment." But some of the finest individuals in the cultural history of mankind have been not adjusted individuals, but the maladjusted individuals.

Chairman Courtis: Are you making a speech?

Member, continuing: So in order to do away with adjustment, we have struck upon the principle of integration and insist that if we know about integration, we have come closer to truth, to charity, and to the ideal we are all seeking.

But I find myself more puzzled at the end of the discussion than I was before. How utterly impotent the ideal of integration is to give me light. We started out with the ideal first—integration—on certain levels. Other ideas followed. Then came integration to worthy purposes. That cat is still in the bag. What are those worthy purposes? Then came the degrees of purpose. Then the question was asked, "What are the criteria for this integration?" and "How would you develop it?" This principle of integration may lead us further than the things we all instinctively feel are good and worthy of search. Take the illustration of the life in Germany as an integrated life. That is as poor an illustration as could be offered for ideal integration. If the poor people in Germany want it, as was said, it is a very poor illustration indeed. There you have a people who have a

tremendous amount of enthusiasm. The enthusiasm has developed mightily, but not because of Mr. Hitler and all the others. If the people of Germany were cornered, they would tell you that what they are going through is not pleasant. Hitlerism offers a most unethical concept of justice. "A thing is just when it serves the state!" There are defects in the Hitler enthusiasm. It is impossible of integration. Don't dwell upon the evils of the men but rather stress the goodness. Let the love of the good push you to your pursuit rather than the hatred. Those concepts which have been used throughout the ages—truth, goodness and beauty—can't, and ought not to be dispensed with even for the purpose of integration. There is something about truth and goodness and beauty that immediately transcends itself. These are the causes to which Professor Bower insisted that we should be loyal.

Professor Bower: I think there is a great deal in the idea that the social process is resident in the individual, that it has factors which intelligence develops when these begin to simmer to the surface. That was the point of my comment that the intellect calls after all to these deep-moving, social-process factors. I quite agree that we tend to overlook the fact that the social-process carries integrative forces within itself. Certain factors in social life have changed and these changes require new integrations, on different scales, and around different values, as our intelligence may be able to define.

Member of audience: What is the cause of the indifference on the part of the pastors?

Rabbi Franklin: I didn't say the pastors were indifferent. I simply said that a great many pastors don't speak out as openly and bravely as I sometimes think they should. I think they are afraid of finding out too much. Very often I fear they are afraid of losing their jobs. I am afraid that they are so bound to creeds, to systems, to forms, that they fear any advances they make in the direction of liberalism, advances which often lead to controversy, will undermine their faith in the things that they have been teaching, and in which they are supposed to believe. As a result, I have long since come to the conclusion that congregations are frequently far ahead of the preachers in their liberalism, in their understanding and in their readiness to differ with them.

Member of the audience: May I ask one more question? You mentioned that a great number of the Sunday school teachers who haven't been trained, shouldn't teach. Just what did you mean by that?

Rabbi Franklin: I can answer that very easily. I think that if I wanted to have my child receive instruction in music or in dancing or in elocution, I should want him or her to be instructed by someone who knows how to teach music, dancing or elocution. I should not want to put that child into the hands of one who taught as a diversion, or as a favor to the institution which happened to be teaching these babes. I would want the very best teachers that I could possibly get.

I maintain that in many of our religious schools we are not meeting the situation by

getting the best teachers. I think we are just taking those that happen to come along. How are persons of spirit who are without the background of facts, which they wish to teach or the method of teaching, going to be effective teachers? I think it is perfectly distressing to go into some of our religious schools and see the lack of preparation among teachers.

I mentioned to a minister friend of mine recently that I thought that every Sunday school teacher ought to be under a salary. "Oh, but that takes the consecration out of the work," he said. "How can you expect the Sabbath school teacher to give the best if it is just a 'paid job'?" Well, how can you expect a preacher to be consecrated to his task? He draws a salary. It does seem to me that until you do pay your Sabbath school teachers at least a fair remuneration for the work they are doing, you can never standardize your teachers. You can never demand certain things of them and you will have to take them for what they will give you.

Member of audience: How does that compare with what you said before, inasmuch as some of these ministers do not cooperate, and they are educated, while the congregations from which the teachers are picked you considered to be ahead of the ministers?

Rabbi Franklin: I don't believe that every individual in the congregation is ahead of the minister, but I do believe there are people in the pews who think a great deal more profitably than the minister, and who face problems in a way that the preacher doesn't.

Member of the audience: I feel too infinitely inferior to suggest anything to this group, but to try to get the discussion back to the question, I would like to mention that I thought the question was, "What do you think is being done along the line of education to achieve integration?" The difference in experiments of Russia and the United States can be summed up in a few words. Russia is trying an experiment of justice without freedom, and United States is trying to do the same thing through the New Deal. We hear a great many complaints about injustices in the United States. The ideal would be to achieve the good points of both, freedom and justice. The functions of education could commence teaching that in our schools and churches, and develop the thought all over the United States. If we could begin to find people competent to appraise matters from the viewpoint of justice and freedom we, as a whole, would be taking a great step forward.

Member of the audience: Does integration as we have defined it here have an implication of a fatalistic order? Is the social process controlling and directing integration by accident or chance, or is the influence it exerts of a different type?

Chairman Courtis: The question raises a point we have not discussed as yet.

Doctor Trout: It seems to me that until we get a desirable integration of society from the standpoint of education we have got to work for a selective type of integration. That is to say, we must build up, within the people who come under the force of education, a set of values which will enable them to react not only posi-

tively to certain situations but negatively to others. We must strive for a selective response. If we had a perfectly integrated society, we might let selection come as the end of the process. Theoretically, if we had a perfect society, integration could be of the rather universal type. We don't have that kind of society. The world is cruel, tragically cruel in spots, and we might just as well face that fact. My suggestion would be that education must work for discrimination of judgment and for appraisal of the various phases of our world life, so that we can integrate ourselves by reaction positively to such phases of our society as are consistent with a desirable organization of self and negatively toward those which destroy. It seems to me that that does involve the kind of a world in which we live, and that as a whole integration is a very delicate and difficult process.

Chairman Courtis: The time has come to summarize our discussion. You can appreciate the magnitude of the task I have on my hands. The most that I can hope to do is to remind you of certain phases of the discussion and to ask that we leave it with a series of more or less organized thoughts in mind—my interpretations of the things that have been suggested. We were not expected to arrive anywhere, and we have not arrived. You, sir, were talking about truth and goodness and beauty, and objecting to the term integration. Your statements, it seems to me, were prompted by a misapprehension as to what this discussion is for. We are trying to present all the possible points of view, but only that each one of you may carry away whatever seems of value to you. We have had presented very clearly, very definitely, a series of approaches to the solution of our problem. Consequently, as the discussion has gone this way or that, it has served to give an outline of the factors we ought to consider in reaching a conclusion. So you are to look at this summary, not as a final conclusive statement, but merely as an attempt to call to your mind in some sort of order, various phases which have impressed themselves on me.

The thing that impresses me most, as we face the issues that have been raised, is the fact that we have had so clearly stated both from the audience and the panel, namely, the universal dissatisfaction with the existing order. The world has come to recognize today that present conditions are intolerable. We have a group of people on the panel and in the audience who both recognize that present conditions are not satisfactory and are optimistic that they will change for the better in the future.

From my point of view, it is not the changes in society which are important but the changes in the way these individuals feel. Today they are intolerant of suffering. They don't want ignorance, or poverty, or crime. They feel within themselves a driving force which makes them respond by attempting to improve such conditions. This suggests that the problem of character education is primarily the handling of children in the schools in such fashion that they too may have stirred within them the same dissatisfactions which we on the panel and you in the audience feel. From one point of view life is cruel, disillusioning, but from another

point of view the potentialities of life are enticing. We can all picture a world situation which would be more satisfying to us than the present one. Whenever conditions of production change, so that we are thrown out of our ordinary course, there is presented to us a situation in which we are driven by our inner natures to act, and, as we act and achieve, integration results. The moral seems to be that we will never achieve desirable integration until in school and out of it we develop tremendous dissatisfactions and glorious visions of what the individual and society might become. In other words, the function of education is primarily the arousal of worthy desires, the stimulation of dynamic drivers. Then integration automatically follows.

The second significant element in our discussion is that this panel is a unit in agreeing that the schools should lead, not follow, in social changes. We believe it is the function of the school to change the present social order toward a better day. An integrated personality cannot be the final product of any infinite or limited teaching. A personality to some degree must have seen the whole of life, must as a result of the seeing have visioned a better day, and must have attempted to organize society and himself toward the achievement of that vision, before he may be said to have attained a desirable type of integration.

Italy has found in the action of Mussolini a kind of social concept which is resulting in integration. It may be for a very narrow purpose, and you may not agree with that purpose, but you can not deny that Mussolini has served as a force operating for national improvement. I was in Italy in 1926. I was there again in 1931. The change was miraculous. Everyone who goes to Italy sees the change which has taken place. It is true it has come partly through regimentation, but it is extremely probable that much more than mere regimentation has taken place.

In this country the founders accomplished exactly the same type of integration. They had a vision of freedom for the individual and they established a form of government which has helped millions on millions of people from other countries to find here channels of release and integration. But in recent times the forms which the founders set up no longer operate as they once did and today we are dissatisfied. Conditions have arisen which you know are not right. We must have changes, we must have readjustment. The need is perfectly clear. It is for a process of further integration. Truth, beauty, and goodness are involved in it. We may integrate only partially, we may integrate at times as a whole, but integration is an inevitable outcome of struggle and choice. In the past we have looked at this thing in a narrow way, and the message of the day is that all of us must take a new point of view. We have had a very rugged individualism but today even those who stress the need for the widest *individual* readjustment of living, advocate also the development of inter-relationships which shall bring individuals into some new type of social living as well as into new forms of individual endeavor. The process of integration is not a substitute

for the old ideals of truth and beauty and harmony, but today we are more aware of the process by which those ideals are to be achieved. It has become increasingly evident that if we knew how to mobilize brain power and could bring it to bear in any systematic fashion upon our problems, collectively we could solve the problems that individually we find we cannot solve. We are aware, as never before, of the impotence of the individual man in the face of the tremendous complex situations and problems with which we have to deal. And we are also just beginning to be aware that man in entering into these new social relationships may find a higher individual self-realization and fulfillment than he conceived possible in the past.

We are saying here that the thing the school must do, if it is to function properly in integrating the social order, is, first of all, to arouse in children distinctive social purposes. We must surround them with circumstances, bring them into contact with real changes, introduce the problems of life into the school, change the whole process of education, as was suggested, over into a process where they will be dealing under life-like conditions with the factors actually operating in social life. The school must be made into some kind of a replica of community life so that we may train children in cooperative methods, and equip them as much with the powers and abilities, as with the knowledges and the facts, that will make them effective social agencies of integration. That is quite a different educational development than the founders of the republic had in mind. We must undergo a very complete and profound revolution in education before we can possibly achieve in any way the kind of goals that have been suggested here tonight!

As I interpret what has been said the chief function of education *now* must be inspiration. Our people lack a common inspiration. Hitler has supplied social direction for Germany. We have no social direction in America. Russia has social direction. The five year plan, in brief, is a democratic attempt to bring about social direction. Our problem seems to be that the school must take over the development in the children of the ideal of consistent individual and social self-improvement and growth. If we can do that successfully, there will be vision, and without vision, as you know, a people perish.

Specifically there must be in education a development of the spirit of fraternity. There must be training in methods of cooperation. It is easy to suggest, but the question comes up at once, "How are these goals to be achieved?" The school people say, "Please excuse me—I cannot answer that." The ministers say, "Yes, we have taught cooperation" but they have offered no very specific techniques. The real answer is, how can you expect to find out how to do the new thing until somebody tries it, works with it, and finally evolves an appropriate method?

The final answer of the panel is that the responsibility for producing the new type of education rests on every member of this audience and on every individual system throughout the country which sees the problem. We are in a situation which demands clear creative thinking by

all those who are alive to its difficulties. We tend to sit back and wait for "Franklin" or for somebody else to do it. The answer is, we have to take hold and solve these problems ourselves. When the members of the colonies decided to establish a republic, people said it couldn't be done. We are face to face with a similar situation. Our object is to attempt to find answers, and to suggest solutions. We ought to go away from this meeting with a very definite resolve to do our part. There are very great changes to be made in education, in the social order, in our individual lives. Who is going to be the brave one to be inspired to action by the very great crises we face? We ourselves have the reins in our own hands. Have we been touched by the times so that the discussion tonight has generated faith to go out and try? That is the question I will leave with you. The discussion has brought to light many

problems; serious, fundamental, vital problems. Especially has it emphasized the problem of religion. Throughout this discussion, religious answers have appeared and reappeared. As I interpret Professor Bower's remarks, there is underneath the social process, an essentially religious process, and as we attempt to solve our problems on the basis of facts, and try to get away from bias and from particular creeds, there is a possibility that we may find fundamental laws and principles in the religious field which will enable us to cooperate, and make character education a type of growth, a collective struggle for human benefit. What we actually achieve depends on the degree to which we take these ideas to heart and realize that the serious problems we face are common to us all.

I thank the panel in your name, for their many contributions. The meeting is adjourned.





BOOK REVIEWS

The Social Implications of the Oxford Movement. By WILLIAM GEORGE PECK. New York: Chas. Scribner's Sons, 1933. Pp. 337.

Considering the so-called modern period to be expiring before our eyes, the author believes we have seen the nadir of Christianity in history. Whether or not it will rise once more to a truly Catholic prestige, it is clear to him that no acceptable successor has been discovered by those who have refused this religious claim. What happened in Oxford a hundred years ago was the recovery within the English Church of what Doctor Peck feels to be the true principles of social direction. The church is concerned with the social order because in her communion is given the *only* social order in which one may dwell with abiding honor. It would in no way be consistent with the conception of the church as this Anglican sees it for the church or any movement of revival within it to be recommended among men on merely the ground that it *assists* in the establishment of a successful social order. The more deeply conscious of her own nature the church becomes, the more definite must be her witness in the whole political and economic order; the more pointed and illuminating her admonitions to the confusions and injustices of the secular systems. Thus through their return to the Catholic Foundations, the Oxford Tractarians became intuitively aware of the "fundamental inhumanism of the humanism" of Bentham, Hegel and Comte as reflected in the secular order of their day, and in ours also.

According to this viewpoint, then, we have the alternatives of the reformation of civilization around a resurgent Christian church characterized by a great and genuine spirituality, or a human chaos from which the dark possibilities are incalculable. Neither Fascism nor Communism has yet faced the dominant reality of the situation, which is that something else must replace the obsolete work-state. Indeed, the removal of artificial economic stress will, among other effects, cause the decline of the State from the position of exaggerated importance which it

now occupies in human arrangements; similarly may disappear the jealous and suspicious nationalism which has long disgraced Europe. Then there may emerge other social cohesions, whereby the church, or other groups, may achieve sovereignty.

What may be other conceivable developments of such a renaissance on the part of the church? It seems to our author that once again it will have to undertake the task of directing the very motive and conception of education, for the simple reason that the church alone is conceived of having an adequate doctrine of human ends. In a leisure age, the question of human ends will inevitably pose itself more persistently than was possible amidst the futilities of capitalist employment. Leisure may actually be a way of reviving religion! Moreover, the industrial era just passing has provided us with a false substitute for education in that it has employed the schools to fit our youth for merely earning a living, as though that were to be the supreme response of an immortal soul to the wonder of the universe!

There is a great deal of merit in what Doctor Peck has to say. Unquestionably, a wave of revival has started to sweep over the religious world, and it must be granted that the Tractarians have served a highly useful purpose in stimulating the Anglicans over a long period of years to take stock in themselves—something which every social group should do periodically, and independently of an economic stimulus, in order to gain the profitable perspective of the past. A question, however, which may arise in the reader's mind is whether theocracy of the type advocated by Doctor Peck has not already had a fair chance. A convert to Anglicanism after over twenty years of noteworthy service with a less formal group, it becomes apparent that he sees with enthusiasm the new scene before him. One recalls that somewhat similar has been the experience of many of our most noted American clergy, and to the writer, a layman, it suggests the idea that we might have a better chance of getting the effective preaching for which we have talked so long, if the present religious setup were such as to foster the

more or less temporary migration of the clergy among the different groups as a truly Catholic ideal.—*N. M. Grier*



A Handbook of Psychology. By FOSTER U. GIFT. Philadelphia: The United Lutheran Publication House, 1933. Pp. 106.

The author, who is Superintendent and Director of Education at the Lutheran Motherhouse Training School in Baltimore, has published the substance of his psychological lecture notes in this beautifully bound, neatly printed little volume. After each brief, clearly written chapter is a bibliography and a comprehensive list of review questions. Eight chapters are devoted to phases of knowing, six to feeling, and one each to the science of psychology, the threefold activities of the mind, instincts, habit, character, and the will.

The book is freighted with propaganda in behalf of ultra-conservative Christian theology. The Categorical Imperative "is really the Voice of God or Conscience" (p. 82), and yet *conscience is fallible* (p. 83)! "The initial modification of original nature is effected by the Holy Spirit in regeneration" (p. 21), and then follows religious education. Adam and Eve are conceived historically (p. 83), and Jesus is cited as proof that the purposive cannot be eliminated from psychology (p. 89).

We read (p. 7) that leaders in psychology "are almost hopelessly divided in their understanding of the real nature of the science and approach to the study of it," and (p. 14) of "mind—as that psychical entity which manifests itself in our processes of knowing, feeling and willing. This definition cannot be questioned." By a clever process of reasoning it is made to appear (p. 43) that Doctor Mudge endorses the position that the child should memorize the catechism before he is old enough to understand it, while Norsworthy and Whitley are cited as authorities who still believe that there is a plastic memory period regardless of experiments (Thorndike's) which seem to show that "adults can memorize more quickly than children" (p. 40). This latter, even though Norsworthy and Whitley wrote long before these experiments were reported.

In treating behaviorism, Weiss, Tolman, Myers, and the others who differ from Watson are ignored, and even his position is misrepresented and dogmatically dismissed in the passage (p. 27) "the behaviorist professes to be able to explain all mental life

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Music in the American College by Randall Thompson. Report of an investigation of non-professional offerings in typical selected institutions under a subvention from the Carnegie Corporation. To be published in 1934.

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wholly by reflexes. This, of course, is an absurd claim." Then, assuming erroneously that two or more persons can have the same environment, the author challenges the behaviorist (p. 10) to explain how "the same environment—produced one Judas and eleven great personalities," and finally indicates his confidence in heredity by declaring (p. 27) that the instinct of physical activity is the basis of handwork in religious education.

Many valuable psychological insights may be gained from this book provided the reader, by maintaining an objective point of view, carefully allows for the prejudices and sentiments of the author.—*David M. Trout*



The Meaning and Truth of Religion. By EUGENE WILLIAM LYMAN. New York: Scribner's, 1933.

The professor of Theology at Union Seminary is one of the outstanding pioneers of the present generation of religious thinkers who are discovering what religion means for life in all its manifold phases. The new discoveries of science, the need for re-

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interpreting the world in the light of our increasing knowledge of physics, chemistry, biology, logic, psychology and history are recognized and taken account of. The old determinism, whether it be of physics or of the social discipline, is gone and its limited field has grown to dimensions where freedom and infinity reign. Religion itself is recognized as a special faculty, with laws of its own to govern its peculiar domain of the sacred and to correlate it with ethics. It has even a metaphysic of its own which other metaphysics cannot attack.

For Doctor Lyman the category of religion co-ordinates all sides of human living, synthesizing the mystic, ethical, esthetic and philosophic elements. The presentation of how religion functions to achieve this coherent aim is nothing short of masterly and despite the difficulties involved is given simply. Religion as the most valuable factor or rather the valuating factor of existence has much to do with practical problems, not only of the integrating of personality into spiritual richness and variety but its application will help heal a sick and divided world. We must rebuild society. Religion and it alone can give the program, pattern and passion for it, since its goal, that of the Beloved Community, must be the aim of collective humanity.

The author is an avowed theist because he finds all other explanations of the universe unsound. Only God can create and preserve a world such as that in which we live where men are in touch with their Creator. This truth of religion requires no logical proof but is an empirical fact. God is manifest in the principle of the creation and preservation of value; the universe is an organism over which he rules and in which he is evident. Man is more than a chance collection of chemical elements or a happy biologic combination; he is a spiritual personality rooted in nature yet with relations to the Great Spirit that permeates all, with whom man is partner in the unfolding of a divine plan.

This brief summary cannot do justice to the well marshalled facts, the finely arrayed argument which takes every factor into account. The author is thoroughly acquainted with the chief elements in the newer knowledges, as a result of which equipment he has produced a splendid, forceful book. The Religious Book of the Month Club was wise in its choice of this work. Every minister and layman can read it to clarify his own thought and to answer the anti-theistic argument.—*Felix A. Levy*

A Third Grade Unit on How Life Began

OTHERS CALL IT GOD

By Jeanette E. Perkins

How did the world begin? Where did the first person come from?

Around these natural and almost universal questions of children, this unit of study, work and worship was built. The book tells the story of third grade children, under careful guidance, searching for information about life's beginnings and change. How this experience made a vital and meaningful project is expertly told by Miss Jeanette E. Perkins, Supervisor of the Primary Department of the Riverside Church School, New York.

Presented here is a skilled method of teaching for the resourceful teacher and a wealth of program material for a primary department unit of study. Illustrated. Price \$1.50.

HARPER AND BROTHERS Publishers New York

Protestant Church Music In America. By ARCHIBALD T. DAVISON. Boston: E. C. Shirmer, 1933. Pp. 182.

A Professor of Music in Harvard University offers this theory of what worship music should be. It is not a history, but much space is devoted to showing how bad, very bad, church music is. The fundamental basis of music in worship has been too much taken for granted by students of worship, religious education and music. Doctor Davison is to be thanked for presenting a book exceedingly readable, and understandable even in the technical musical parts.

Leave this alone, if there is much in church music you hold especially dear! He gives lists of good and bad hymns, for example. A new important denominational hymnal which appeared about the time his book was published contained every one of his bad tunes, but only a third of the good ones.

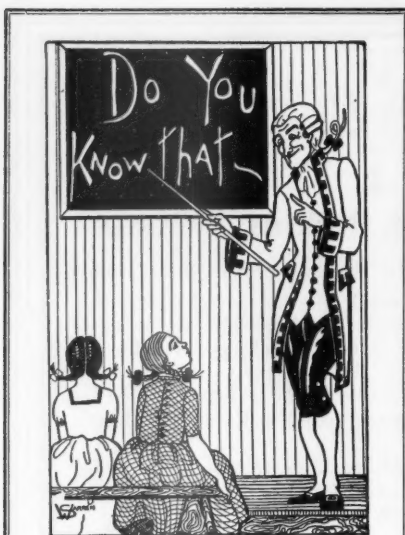
Dividing his book into two parts, Doctor Davison devotes the first and good portions of the second part to showing just how bad church music is. With this most readers will agree, and perhaps feel that it might well have been omitted.

A list of the things he dislikes includes all solos, quartets, boy choirs, and all instruments except the organ, and it must have no

chimes or other frills. He recommends mixed choruses, and thinks volunteer singers aged eighteen to thirty are best. He places much responsibility upon the organist, and gives a list of questions by which he may test himself.

Most hymns and a large portion of anthems and organ music should be cast out of the sanctuary, including much of Bach and Haydn. Mendelssohn is no man's land. One gathers that any music one likes is rather certain to be bad church music, especially if it is cheering, or makes one feel good.

Three noteworthy matters from the constructive portion of this book may be mentioned. First is his idealistic conception that church music is "a sacrifice (in the Old Testament sense, if you will), an oblation, which on Sunday we offer in the name of the Almighty." Second is his straightened theory of the nature of the music worthy of being thus offered. "It seeks to fulfill no practical purpose. . . . shuns the everyday idiom of man's musical experience," and is "productive of no worldly suggestion." Plain song best serves to supply this need, and should form perhaps the bulk of vocal church music. Third is his list of seven determining technical features which distinguish secular music from sacred music.



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Professor Davison speaks dogmatically about many matters, and it is easy to shoot holes in what he says or fails to say. His theory of worship dominates his musical theories. He observes that music is a "hand-maid" in other areas of life, but would make it the sacrificial lamb of worship; but no lambs may be offered save those unfit for secular use. And even those would be unavailable should they ever come to be used for secular purposes! He acknowledges having "consumed" from five to twelve sermons weekly for twenty-five years, and recognizes the hiatus between the texts set to religious music, and the content of modern religious thought. But he refuses to have new texts.

The author has presented something definite in a field of tremendous importance in religious education, yet a field where very little has been definitely said from a musician's point of view. But it is a largely unexplored and difficult subject. To speak with finality one would probably like to be an authority in the fields of music, religion, and psychology. The latter should include both theoretical and experimental branches, and would call for expert knowledge of physics and bio-chemistry. The author says he is seeking to provoke discussion, and admits progress will be very slow, if at all, and that only by a process of education.—*Stephen E. Ayers*



Soviet Russia, 1917-1933. By VERA MICHELES DEAN. World Affairs Pamphlet. New York: Foreign Policy Association and Boston: World Peace Foundation, 1933. Pp. 40.

The recognition of Russia by the United States after sixteen years of official non-intercourse gives an additional reason for the study of the history of this communistic state. Within less than a score of years a new social, political, and economic structure has been reared in the land of the Romans. Vera Micheles Dean, well qualified by many years of training both in Russia and the United States, gives an informed analysis of the principal aspects of the Russian experiment, a record of achievements and failures of the Union, and a survey of the Soviet relations with other countries, including negotiations with the United States. If you want the plain facts about the Russian situation without criticism or commendation, read *Soviet Russia*.—*Henry Noble Sherwood*

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